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ABSTRACT

A study examined the participation of ordained ministers in continuing education. Of some 5,400 questionnaires mailed to ministers of 12 Protestant denominations who lived throughout the United States and Canada, 1,984 usable responses were returned. Based on these responses, it would appear that the typical survey respondent was a 45-year-old white male seminary graduate who was ordained 16 years ago, has been in his present position for 5 years, is a full-time pastor, and receives a salary of $20,790 in addition to housing and insurance benefits. Well over one-third of the respondents said that they spent up to 20 days learning at home last year, and just over one-half of them reported spending 70 or more days in home study. The three factors that appeared to be the most influential to decisions of the clergy to participate in continuing education were a perception that the subject matter would contribute to increased competence for ministry, the existence of supportive relations within the parish and regional unit, and the presence of self-assessed continuing education and self-formulated goals. (Included in the report are 50 tables and a copy of the survey instrument.) (MN)

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THE CONTINUING EDUCATION OF PARISH CLERGY

REPORT OF A SURVEY

Connolly Gamble

Executive Secretary of SACEM

Society for the Advancement of Continuing
Education for Ministry

855 Locust Street
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c 1984

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FOREWORD

An international survey of continuing education was proposed and jointly developed by the Executive Board of SACEM, the Ecumenical Team of Continuing Education, and the SACEM Research Committee. The project could not have been carried through without substantial assistance by numerous colleagues. My personal thanks go to these fine folk:

- Richard Gladden and Norman Green of the American Baptist staff; Barbara Wheeler of Auburn Theological Seminary; John Hardwick of the Episcopal Diocese of Pennsylvania; and Hugh Blair of the Presbytery of Philadelphia--for extensive work in formulating the project and developing the questionnaire;
- Melba Gamble, Beverlee Everett, Shirley Jones, and Barbara Williams for tabulation of data from the questionnaires;
- Dolores Green for accurate keypunch transfer of data;
- Norman Green for managing the entire process through the computer;
- Constant Jacquet and Peggy Shriver for consultation on computer analysis;

- Shirley Jones, my supervisor with American Baptist Educational Ministries, for her support through this extended project.
- Melba Gamble, my wife, for her patience and love.
- Peggy Stewart for excellent typing and painstaking care.

Connolly Gamble

INTRODUCTION

This report presents an extensive analysis of a study under SACEM auspices in April-October 1982. Twelve denominations responded to an invitation to participate in a survey of ordained ministers serving in congregations in the USA and Canada. They provided a scientifically selected sample of their ordained parish ministers on active status. For survey purposes "continuing education" was defined as

> *organized, intentional learning related to the practice of ministry, by persons in paid professional church occupations.*

Some 5400 inquiries were sent out, and 1984 usable responses were received, for a 36.8% return. The denominations and responses were as follows:

ABC	American Baptist Churches	315 responses	(63%)
ALC	American Lutheran Church	203	(46%)
LCA	Lutheran Church in America	207	(30%)
RCA	Reformed Church in America	68	(45%)
SBC	Southern Baptist Churches	61	(13%)
PCS	Presbyterian Church in the US	148	(50%)
TEC	Episcopal Church	183	(42%)
UCA	United Church of Canada	118	(59%)
UCC	United Church of Christ	186	(43%)
UMC	United Methodist Church	266	(19%)
UPC	United Presbyterian Church	204	(45%)
SDB	Seventh Day Baptist Church	24	(75%)

It is difficult to account for the low percentage of response in some denominations. Nor is it possible to say whether a greater response would have changed significantly the data.

CHAPTER I

A Profile of Responders

The portrait emerging from this inquiry shows a 45-year-old white male seminary graduate who was ordained 16 years ago, has been in his present position 5 years, is a full-time pastor, and receives a salary of $20,790 in addition to housing, utilities, and life/medical/surgical insurance.

Race. No significant comments can be made of ethnic respondents other than white, who comprised 96.5% of those answering. Blacks were 1%, Asians were .9%, Hispanics were .4%, and American Indians were .3%.

Age and Sex. Table One, below, shows that 4.3% of the clergy responding were women. Other surveys of denominations that ordain women to the full ministry have found a similar proportion. Women clergy are younger than male clergy. A 1973 study of clergy salaries found the median age of women ministers to be 52 years, 6 years older than male clergy. The rapid increase in ordination of women in the last decade seems likely the cause of the major change in age comparisons.

Table One. AGE AND SEX

	No Answer	Male	Female	Totals
No answer	1	4	0	5 (0.3%)
under 35	2	414	52	468 (23.6%)
35 - 44	2	498	17	515 (26.1%)
45 - 54	4	540	8	552 (27.9%)
55 - 64	3	378	9	390 (19.7%)
65 & over	0	49	0	49 (2.5%)
	12	1883 (95.1%)	86 (4.3%)	1981

Educational Level by Sex. Table Two shows the remarkable proportion of seminary graduates: 100% of the women, and 95.9% of the men. By comparison, in 1973, 41% of the women respondents had a seminary or advanced degree; and 69% of the male ministers. Both male and female ministers have achieved higher educational levels in the last decade.

Table Two. EDUCATIONAL LEVEL BY SEXES

	No Answer	High School	College	Seminary	Advanced	Number
Male	0.1%	1.1%	2.9%	72.2%	23.7%	1765
Female	0	0	0	90.8%	9.2%	76

Persons Working Toward Diploma or Degree. Table Three shows that more than 10% were working toward a degree: 8 toward a college degree, 149 toward a seminary degree, and 39 toward a post-seminary degree. Of the 201 persons working toward a degree, 190 were employed for 40 hours or more per week; that is, all but 11 were carrying full-time church employment while engaged in diploma/degree studies.

Table Three. PERSONS WORKING TOWARD DIPLOMA OR DEGREE

Of those who were working toward diploma or degree--

69 were under 35 years of age (3.7% of responders)
64 were 35 to 44 years of age (3.4% of responders)
49 were 45 to 54 years of age (2.6% of responders)
18 were 55 to 64 years of age (1.0% of responders)
1 was 65 or older (0.1% of responders)

201 persons (10.8% of responders)

5 were working toward a high school diploma (0.3% of responders)
8 were working toward a college degree (0.4% of responders)
149 were working toward a seminary degree (8.0% of responders)
39 were working toward a post-seminary degree (2.1% of responders)
190 were employed for 40 hours or more per week
5 were employed for 20 to 30 hours per week
2 were employed for less than 20 hours per week
1 was employed otherwise
3 did not answer

186 were pastors (10.0% of responders)
10 were associate pastors (0.5% of responders)
3 were assistant pastors (0.2% of responders)
2 did not answer

CHAPTER II

Salary and Income of Responders

Salary median and mean for each denomination and all responders appear in Table Four. The median range is that midpoint where half the responders had a lower salary range and one-half had a higher salary range. The mean is the average salary, a figure obtained by dividing the total of all salaries by the number of responders. In the latter calculation a figure of $9,000 was made to represent the "under $12,000" category; the middle dollar figure was used for each two-thousand dollar range (e.g., $21,000 was used for the range $20,001 - $22,000); and a figure of $43,000 was assigned to represent "over $40,000" category.

The median salary range for all denominations was $20,001 - $22,000. The mean (average) salary was $20,790. Among the denominations the salaries vary widely from a high of $24,420 to a low of $12,670. In 5 denominations the mean salary is above the median range indicating that a number of high salaries brings up the mean. In 3 denominations the mean salary is at the lower end of the median range suggesting that they do not have many high salaries to bring up the mean. Four denominations have mean salary in the upper end of the median range.

Table Four. SALARY MEDIAN RANGE AND MEANS

Denomination	Salary Median Range	Salary Mean
ABC	$20,000 - $22,000	$20,530
ALC	$22,000 - $24,000	$22,080
TEC	$22,000 - $24,000	$23,680
LCA	$20,000 - $22,000	$22,400
PCS	$22,000 - $24,000	$24,420
RCA	$20,000 - $22,000	$22,070
SBC	$18,000 - $20,000	$19,070
UCA	$18,000 - $20,000	$20,495
UCC	$18,000 - $20,000	$19,610
UMC	$16,000 - $18,000	$18,440
UPC	$20,000 - $22,000	$21,720
SDB	$12,000 - $14,000	$12,670
All Responders	$20,000 - $22,000	$20,790

Salary and Age. Table Five indicates that the salary range for male clergy declines during ages 55-64 and still more after age 65. Clergy salaries thus correspond with general salary data: peak earnings usually occur at ages 35-54. Women ministers receive much lower salaries and do not have notable increases in salary with age.

Table Five. SALARY AND AGE

	Male		Female		Together	
Age	Salary Range	Number	Salary Range	Number	Salary Range	Number
No answer		3				5
under 35	$18-20,000	392	$14-16,000	46	$18-20,000	442
35-44 yrs.	$22-24,000	456	$14-16,000	14	$22-24,000	471
45-54 yrs.	$22-24,000	500	under $12,000	8	$22-24,000	512
55-64 yrs.	$20-22,000	342	$16,000	7	$20-22,000	352
65 & over	$16-18,000	47	0	0	$16-18,000	47

Salary and Years in Present Position. Those staying in a place 1 to 3 years had a salary range of $18,000-$20,000. Those staying 4-6 years increased to the $20,000-$22,000

range. Those staying 7-14 years reached a high level of $22,000-$24,000. The salary range then declined to $20,000-$22,000 for those staying 15-19 years, and increased again to $22,000-$24,000 for those staying 20-30 years. Apparently length of service in a single place has little impact on salary range. Over a span of 30 years salaries increased no more than a third. After 7-9 years in one place the average pastor had the highest range of compensation.

Salary and Years as Ordained Minister. A similar pattern appears: those ordained 1 to 3 years had a median salary range of $16,000-$18,000. For those ordained 4 to 9 years salary increased to $18,000-$20,000. Salary leveled off at a range of $22,000-$24,000 for those ordained 10 to 29 years; and after 30 years it dropped to $20,000-$22,000. Neither lengthy tenure in one place, nor longevity as an ordained minister, is rewarded by steadily increasing salaries, according to these data.

Salary and Present Position. Table Six demonstrates telling differences in compensation of male and female clergy. In all full-time positions of pastor, associate and assistant, male clergy consistently receive more than female clergy. The median salary was $20,000-$22,000 for males and $14,000-$16,000 for females as full-time pastors. Salaries of over $22,000 went to 733 males (44% of the total) and three females (4% of the female clergy). None of the female clergy had a

salary above $28,000. Full-time associates and assistants (by definition, members of multiple-staff pastoral teams) had salaries equal to those of full-time pastors, or even larger than salaries of the latter.

Table Six. SALARY AND PRESENT POSITION

Position	Male Median Salary Range	Male Number	Female Median Salary Range	Female Number
Full-time Pastor	$20,000-$22,000	1674	$14,000-$16,000	44
Part-time Pastor (20-30 hours)	under $12,000	31	under $12,000	8
Full-time Associate Pastor	$22,000-$24,000	101	$18,000-$20,000	15
Part-time Associate Pastor (20-30 hours)	$14,000-$16,000	1	$12,000-$14,000	6
Full-time Assistant Pastor	$20,000-$22,000	21	$18,000	4
		1832		77

Salary and Educational Level. Predictably the median salary range of clergy increases with education, as appears in Table Seven.

Table Seven. SALARY AND EDUCATIONAL LEVEL

Educational Level	Median Salary Range	Number
No Answer		2
High School	$12,000 - $14,000	18
College	$16,000	52
Theological Seminary	$20,000 - $22,000	1335
Advanced Degree	$22,000 - $24,000	420

Disturbing discrimination against women clergy appears when this table is compared with Table Two, showing that 90.8% of women had a seminary degree and 9.2% had an advanced degree; and Table Six, showing that the median salary of women clergy was $14,000-$16,000. Women clergy are receiving salaries be-

low the college level of education as shown in Table Seven. Clearly the compensation of female clergy is far below the norm for their level of education--as if none had gone to seminary.

Salary and Total Family Income. Like many other families, clergy often depend upon outside income to cover household costs. A working spouse, a second job, and earnings from savings/investments provide significant supplementary income. Table Eight indicates salary and total income for 12 denominations and the entire group.

Table Eight. MEAN SALARY AND TOTAL INCOME

Denomination	Salary	Total Income	Additional Income Beyond Salary
ABC	$20,530	$25,498	$4,968
ALC	22,080	26,610	4,530
TEC	23,680	28,663	4,983
LCA	22,400	29,782	7,382
PCS	24,420	32,037	7,617
RCA	22,070	25,776	3,706
SBC	19,070	27,138	8,066
UCA	20,495	25,104	4,609
UCC	19,610	24,955	5,345
UMC	18,440	24,374	5,534
UPC	21,720	27,220	5,500
SDB	12,670	16,167	3,497
All Responders	Median salary range		$20,000-$22,000
	Median income range		$24,000-$26,000
	Mean salary		$20,790
	Mean total income		$26,631

CHAPTER III

The Continuing Education Picture

Continuing Education Participation. Table Nine shows what clergy are doing in their continuing education, reporting their number of days spent thus last year. The report is only partial for several reasons. Many ministers do not keep records of their learning involvements, and when they do, their records are of various sorts. Some record by subject or focus of study. Others note dollar expenses (as income tax reports in the USA demand). Still others keep a diary or daily notes.

When they were asked about continuing education at home, almost one-fourth did not answer. Some of these may have engaged in home-based learning, but did not have any record; or they may have had a record but did not take time to look it up or to count up the hours and days. 27.9% said none. Some may have engaged at home in "organized, intentional learning related to the practice of ministry" (our working definition in this inquiry), but they did not report it. In the minds of many clergy, continuing education is bona fide only when they go away to learn.

Table Nine. DAYS SPENT IN CONTINUING EDUCATION IN THE LAST YEAR

	At Home		In Home Area		Away from Home Area	
	Number	Percentage	Number	Percentage	Number	Percentage
No answer	467	23.5%	491	24.8%	250	12.6%
None	553	27.9%	467	23.6%	308	15.5%
1 to 5 days	328	16.5%	658	33.2%	616	31.1%
6 to 10 days	207	10.4%	222	11.2%	450	22.7%
11 to 20 days	208	10.5%	103	5.2%	263	13.3%
21 to 30 days	96	4.8%	19	1.0%	58	2.9%
31 to 40 days	29	1.5%	9	0.5%	13	0.7%
41 to 50 days	34	1.7%	3	0.2%	10	0.5%
51 to 60 days	25	1.3%	4	0.2%	6	0.3%
61 to 70 days	6	0.3%	1	0.1%	4	0.2%
71 or more days	30	1.5%	6	0.3%	5	0.3%
	1983		1983		1983	

Well over one-third of respondents (37.4%) said 1 to 20 days were spent in learning-at-home. Just under one-half of the clergy (48.5%) said they had spent from 1 to 70 or more days in home study. More than 11% (or 1 out of 9 respondents) reported home study lasting from 21 to 71 or more days. Those who believe that home-based study is the basic component of clergy continuing education may be dismayed that so many did not answer or replied "none." Some reassurance is found in the 10.4% who reported home study of 6 to 10 days; and another 10.5% who counted 11-20 days in home study. Just under one-third of respondents reported their home-based study as from 6 to more than 70 days.

The home-area was defined as within 20 miles of home. Again no answers came from just under one-fourth of respon-

dents. A smaller percentage (23.6%) said they had not studied in their home-area, in comparison with study-at-home. Among those who spent 1-5 days in study, learning in the home-area was twice as frequent as home-study. More than half the group studied in their home-area with time commitments of 1-30 days.

Clergy learn away-from-home-area most frequently, in comparison with home-study and home-area study. For this group "no answer" shrank to about one-half of the other two groups (12.6%) and "none" shrank considerably. In the periods from 6-30 days, two or three times as many clergy reported away-from-home study. More than two-thirds (67.1%) studied from 1 to 20 days away from home area.

Several reasons may be adduced for the dominance of away-from-home-area study. One is that clergy have tapped nearby learning sources and now are going afield for study; and they may have better fiscal support for continuing education that makes such distances feasible. They may have found that parish calls that they return for pastoral services are diminished when the clergy are far away.

The lesser use of home-based and home-area study may also be the result of inadequate or ineffective interpretation of the pastor's learning goals, as communicated to laity--so that the clergy find it harder to have clear time for study at home than when they go away. Data in Tables Twenty-four and Twenty-five indicate that the pastor evaluates alone his/her continu-

ing education; and sets goals alone. It is not surprising, then, that laity do not understand and value the pastor's study, when it is often portrayed as private pursuits.

Table Ten counts non-participants by age and sex. Neither appears to be an important factor related to participation. Less than 6% variation appeared in age groups, except that the aged 65 and over group had 26.5% non-participants in away-from-home area--which was 13.9% higher than the aged 35-44 group (it has 12.6% not participating). Less than 2½% variation appeared between male and female participants. The supposition that the best responses come early in careers is not borne out by the study.

Table Ten. CONTINUING EDUCATION NON-PARTICIPATION: AGE AND SEXES

	Total	None at Home		None in Home Area		None Away from Home	
	Number	Number	Percentage	Number	Percentage	Number	Percentage
Males	1883	523	27.8%	443	23.5%	292	15.5%
Females	86	26	30.2%	22	25.6%	15	17.4%
under 35	470	128	27.2%	113	24.0%	64	13.6%
35-44	517	140	27.1%	114	22.1%	65	12.6%
45-54	553	151	27.3%	130	23.5%	94	17.0%
55-64	390	116	29.7%	94	24.1%	72	18.5%
65 & over	49	17	34.7%	15	30.6%	13	26.5%

Learning Projects. As respondents reported on their learning projects of the previous year, the largest number focused at home on biblical/doctrinal/historical theology (Table Eleven), followed by personal and spiritual growth, then by skills for ministry, and issues in church and society.

When they went away for study, their primary focus was skills for ministry, followed by biblical/doctrinal/historical theology, and personal/spiritual growth. Issues in church and society did not have a high rating, and career assessment and development even lower. From this record it appears that clergy do most of their theological studies while they are at home, and they go away to work mostly on skills for ministry.

Table Twenty indicates the first criterion in choosing continuing education is relation of the subject to personal goals. Clergy commitment to social issues is called into question by the low response to "church and society" in Table Eleven.

When they were asked about plans to study during the next year--without indicating whether at home or away--clergy put skills for ministry at the top of their list, followed by biblical/doctrinal/historical theology and personal/spiritual growth.

Table Eleven. LEARNING PROJECTS

Focus of Learning	Studied Eight Hours or More in the last Twelve Months				Plan to Study During Next Twelve Months	
	At Home		Away			
	Percent	Number	Percent	Number	Percent	Number
Biblical, doctrinal & Historical Theology	53.1%	1052	38.0%	754	29.5%	584
Personal and Spiritual Growth	43.4%	860	35.2%	699	23.7%	470
Skills for Ministry	33.7%	668	61.5%	1219	32.7%	648
Issues in Church and Society	27.2%	540	31.2%	619	15.4%	305
Career Assessment and Development	10.8%	215	17.7%	351	9.2%	183

The two most popular learning methods (used by more than 2/3 of the respondents) were attending a learning event away from home and reading books on a subject (Table Twelve). Two out of five conferred with specialists. Almost the same number worked with one or more colleagues on a learning project. One out of four said they had organized their own study projects at home. Overall the data indicate that clergy prefer engagement with live persons rather than books or tapes at home, by a ratio of three to two. The number reporting organized home-study projects was encouraging to advocates of this basic form of continuing education.

Table Twelve. METHODS USED IN LEARNING PROJECTS

	Percent	Number
1. Attended learning event away from home	69.5%	1379
2. Read two or more books on the subject	68.3%	1354
3. Conferred with specialists two or more hours	41.6%	824
4. Worked with colleague(s)	38.6%	765
5. Listened to two or more cassette tapes	29.3%	581
6. Organized my own study project in my home	26.1%	517
7. Took course at nearby college/seminary	20.6%	409
8. Took correspondence course at home	2.2%	44

Table Thirteen. EMPHASES IN MY LEARNING DURING RECENT YEARS

	Percent	Number
1. Family/marital counseling	44.0%	877
2. Evangelism	41.0%	816
3. Church growth	40.0%	786
4. Reducing personal stress/burnout	33.0%	648
5. Spiritual formation	32.0%	635
6. Conflict management	28.0%	547
7. Simplifying life-styles	12.0%	243
8. Transitions in careers	10.0%	194
9. Violence in families	9.0%	183
10. Administration and management	3.0%	65

Table Thirteen deals with studies on subjects that have emerged in the last few years or have taken new forms. Nine subjects were listed, and respondents were asked to check all that they had focused upon in learning events. No attempt was made to distinguish between their personal growth and their professional development in such learning. Probably they were meeting their ministry needs when they emphasized counseling, evangelism, church growth, and conflict management; and addressing their personal needs when they worked at stress/burnout,

spiritual formation, life-styles, and careers. Administration and management were the only write-in emphasis by a significant number (65 persons = 3%).

Table Fourteen. LOCATIONS USED IN MY CONTINUING EDUCATION AWAY FROM HOME

	Percent	Number
1. Conference centers	43.6%	844
2. Seminaries	37.7%	728
3. Retreat centers	33.4%	652
4. Colleges/universities	26.5%	526
5. Institutes	14.3%	283
6. Hospitals	14.3%	283
7. Local classrooms	14.0%	277
8. Theological libraries	13.2%	262
9. Study tours	5.7%	112

Locations of Continuing Education. The four most-used locales for continuing education away from home in the previous year were conference centers, seminaries, retreat centers, and colleges/universities (Table Fourteen). When asked to rank the locations in order of value, the clergy rated seminary first and conference center second, with retreat center and college/university next (Table Fifteen). They explained why these locations are valuable to them (Table Sixteen). Their reasons combine learning values and practical concerns--expense, access, convenience, comfort.

Table Fifteen. VALUE OF CONTINUING EDUCATION LOCATIONS

Rank Order of their Value to Me

	First		Second		Third	
	Percent	Number	Percent	Number	Percent	Number
Seminaries	21.9%	434	7.6%	151	3.2%	63
Conference centers	14.2%	281	13.6%	269	6.9%	137
Retreat Centers	12.1%	239	10.6%	211	5.2%	104
Colleges/universities	9.0%	178	8.2%	163	3.8%	75
Institutes	4.5%	90	3.6%	71	2.9%	58
Hospitals	3.0%	59	4.4%	87	2.9%	57
Study Tours	2.2%	44	.8%	16	1.0%	19

Table Sixteen. WHY THESE LOCATIONS ARE VALUABLE TO ME

	Percent	Number
1. They offer competent resource people	65.8%	1305
2. Their programs are relatively inexpensive	44.9%	890
3. They are accessible by car	44.4%	881
4. They are conveniently near my place	37.7%	747
5. They offer many material resources for my learning	35.1%	696
6. They provide opportunity for learning in my parish context	34.6%	687
7. They have comfortable accommodations	26.7%	530
8. They are accessible by public transportation	7.5%	148

Learning Methods. In learning events away from home three methods of learning were reported as most helpful: lectures by a teacher; discussion with peers; and experiential learning/workshop (Table Seventeen). Respondents ranked first in value lectures by a teacher, gave second place to experiential learning/workshop, and ranked third discussion with peers (Table Eighteen). As noted in comments on Table Twelve, here again the preference is live engagement with teachers and

learners rather than reading, meditating, or writing (which methods could be used at home).

Table Seventeen. METHODS FOUND MOST HELPFUL IN LEARNING EVENTS AWAY FROM HOME

	Percent	Number
1. Lectures by a teacher	63.1%	1250
2. Discussion with peers	57.3%	1136
3. Experiential learning/workshop	43.2%	855
4. Private reading	29.1%	578
5. Meditation and prayer	17.7%	350
6. Action and reflection	17.2%	340
7. Audio-visual presentations	10.6%	210
8. Writing a paper	10.0%	199
9. Field trips	6.3%	124
10. Writing a journal	3.8%	76

Table Eighteen. RANK ORDER OF VALUE OF CONTINUING EDUCATION METHODS

	Rank Order of Value to Me					
	First		Second		Third	
	Percent	Number	Percent	Number	Percent	Number
1. Lectures by a teacher	26.6%	528	14.7%	291	10.9%	217
2. Experiential learning/ workshop	18.8%	372	10.5%	209	7.5%	148
3. Discussion with peers	10.8%	215	19.3%	383	16.3%	324
4. Private reading	5.7%	113	8.4%	167	8.5%	169
5. Meditation and prayer	3.7%	73	4.8%	96	5.1%	101

Length of Events. Nearly one-half of the respondents expressed a preference for two to four days as the length of events away from home. Another one out of seven opted for a combination--some long engagements, some of short duration. Relatively few replied that length of stay made no difference,

or opted for eight days or more. Some wrote in "one day only." These data express a clear desire for intensive events no longer than four days in length (Table Nineteen).

Table Nineteen. PREFERENCES AS TO LENGTH OF ENGAGEMENT IN EVENTS AWAY

	Percent	Number
1. Two to four days	46.9%	931
2. Combination: some long, some short	14.1%	279
3. Five to seven days	12.2%	241
4. Makes no difference	7.3%	145
5. Eight to twelve days	2.3%	45
6. Twelve or more days	1.9%	37

Group Size. Two opinions emerged as to preferred size of groups for learning away from home. One held that group size makes no difference (39.8%). Almost the same number (39.2%) preferred a small group (up to 12 members). Only 7.3% expressed a preference for a large group (13 or more).

Educational Time-use. In learning events away from home, almost two out of three preferred a combination in use of time for learning: some study time and some instructional time (61%). One out of seven said they had no preference (13%). Little personal study time (7.2%) and much personal study time (5.1%) were preferred by small numbers.

Educational Approach. A combined educational approach was the choice of nearly two-thirds of respondents: drawing upon the knowledge and experience of both the instructor and fellow participants (63.6%). Another group of respondents

preferred to draw mostly upon the instructor's knowledge (18.7%). Two percent said it makes no difference; and 1.5% preferred to draw mostly upon participants' knowledge and experience.

Criteria in Decisions. How do clergy decide whether to attend an event? Table Twenty shows factors they weigh in making a decision. Clergy apply a complex set of criteria in choosing to attend an event. Of first importance, they say, is that the subject of learning be related to their goals (77.3%). Yet they also weigh carefully whether the costs are affordable (74.1%) and the dates are convenient (73.1%) and the time is manageable (length and season--65.2%). They factor in what they perceive to be needs of the parish they can learn to address (56.6%). They consider the reputation for quality of the announced leaders (51.5%) and the sponsoring agency (43.9%). Less frequently they ponder whether leaders are well known (31.9%), the comfort of accommodations (18.5%), the availability of some form of credit (15.9%), and needs/emphases of their denominations (14.7%).

Table Twenty. CRITERIA USED IN DECIDING TO ATTEND AN EVENT

1. Subject of learning is related to my goals	77.3%	7. Sponsoring agency's reputation for quality	43.9%
2. Costs that are affordable	74.1%	8. Leaders who are well known	31.9%
3. Dates that are convenient	73.1%	9. Accommodations that are comfortable	18.5%
4. Time that is manageable (length, season)	65.2%	10. Some form of credit - academic or Continuing	
5. Needs of the parish I may learn to address	56.6%	11. Needs/emphases of my denomination	14.7%
6. Announced leaders' reputation for quality	51.5%		

Leadership Factors. As clergy choose a learning event and consider leadership, knowledge of the subject is overwhelmingly the important criterion applied (84.9%). Next in importance, they say, are teaching skill (62%) and integrity of the sponsor (53%). Skill with groups (37.8%), public lecturing skill (21%), and personal charisma (14%) were also weighed.

Table Twenty-one. DENOMINATIONAL ENCOURAGEMENT OF MY CONTINUING EDUCATION

Requires participation. Total responders: 19.3%

ABC - 1.3%	LCA - 5.3%	SBC - 4.9%	UMC - 79.3%
ALC - 7.9%	PCS - 10.1%	UCA - 52.5%	UPC - 20.6%
TEC - 2.7%	RCA - 17.6%	UCC - 0.5%	SDB - 0

Encourages participation but does not require it. Total responders: 65.6%

ABC - 82.5%	LCA - 78.7%	SBC - 63.9%	UMC - 15.8%
ALC - 81.3%	PCS - 73.0%	UCA - 37.3%	UPC - 63.7%
TEC - 80.9%	RCA - 57.4%	UCC - 77.4%	SDB - 79.2%

Urges employing churches to allow time/money for ministers' continuing education. Total responders: 62.4%

ABC - 80.3%	LCA - 86.5%	SBC - 54.1%	UMC - 75.6%
ALC - 90.6%	PCS - 82.4%	UCA - 71.2%	UPC - 76.5%
TEC - 82.0%	RCA - 73.5%	UCC - 75.3%	SDB - 54.2%

Provides financial aid for continuing education. Total responders: 62.4%

ABC - 60.0%	LCA - 68.8%	SBC - 29.5%	UMC - 66.5%
ALC - 52.2%	PCS - 54.7%	UCA - 82.2%	UPC - 61.8%
TEC - 76.0%	RCA - 55.9%	UCC - 56.5%	SDB - 79.2%

Interprets guidelines and policies adopted by appropriate church units. Total responders: 15.8%

ABC - 19.0%	LCA - 25.1%	SBC - 1.6%	UMC - 26.7%
ALC - 11.3%	PCS - 9.5%	UCA - 17.8%	UPC - 15.2%
TEC - 9.8%	RCA - 8.8%	UCC - 9.1%	SDB - 0

Denominational encouragement. What incentives do clergy perceive and what values have these incentives for continuing education? Table Twenty-one shows clergy perceptions of their denominations' attitudes. One out of five respondents said the church requires participation (19.3%). Three denominational groups stand out in this response. United Methodists (79.3%), United Church of Canada (52.5%), and United Presbyterians (20.6%) led in the positive responses of required participation. Some interpretation may be useful. In the United Methodist Discipline a minister who anticipates appointment is "expected" to go through an evaluation with a Pastor-Parish Relations Committee and, on the basis of that evaluation, to take part in continuing education. The language was chosen with care. Much depends upon the spirit in which these words are interpreted and the attitudes shown in their enactment. Of United Methodist respondents, 15.8% said the denomination "encourages participation but does not require it."

The United Church of Canada in 1968 formally recognized continuing education. Each minister has available three weeks of study leave yearly with funding from the national church. Official boards of pastoral charges were asked to encourage their clergy to make full use of the time, programs, and funds available. Clergy are accountable to their presbytery to take part in continuing education at least every fourth year. In 1982 the national office of continuing education distributed

$237,000 to 750 clergy for events (of 2500 clergy in the denomination). Staff estimates that over a three-year period two-thirds of the clergy receive aid for continuing education from the national office, and they know that some clergy take part in events without assistance from their fund.

United Church of Canada clergy said their church requires participation in continuing education (52.5%). Another 37.3% said it encourages participation but does not require it. Thus opinion among United Church of Canada clergy appears divided as to whether continuing education is mandatory.

United Presbyterian clergy said participation is required (20.6%). Yet 63.7% said their church encourages participation but does not require it. Their different answers may reflect varied readings of "requirement." Many presbyteries mandate that time and money for continuing education be included in the call (contract) of a pastor. The mandate addresses supportive arrangements, not participation in learning. The calling congregation is required to provide continuing education opportunities. Clergy are not directly required to participate, as a prebytery mandate.

The role of denominations appears to be clearly understood. 78.9% of all responders said their denominations urge employing churches to allow time and money for ministers' continuing education, and 62.4% said financial aid is provided for continuing education.

Accountability. What types of people tend to expect the pastor to participate in continuing education? Eight accountabilities were identified, including as a write-in "myself" (Table Twenty-two). It is clear that some are expectations growing out of official relations, but the majority are informal and personal obligations as perceived by the clergy.

Table Twenty-two. PEOPLE TO WHOM I AM ACCOUNTABLE IN MY CONTINUING EDUCATION

Officers of my denomination (bishop/president/executive). Total responders: 62.1%

ABC - 50.5%	LCA - 72.9%	SBC - 26.2%	UMC - 82.7%
ALC - 70.4%	PCS - 58.8%	UCA - 61.0%	UPC - 65.2%
TEC - 69.9%	RCA - 48.5%	UCC - 42.5%	SDB - 41.7%

Members of my congregation. Total responders: 45.3%

ABC - 46.0%	LCA - 46.9%	SBC - 31.1%	UMC - 37.2%
ALC - 49.3%	PCS - 52.0%	UCA - 39.0%	UPC - 50.5%
TEC - 53.0%	RCA - 38.2%	UCC - 42.5%	SDB - 45.8%

Placement officals in my denomination. Total responders: 39.8%

ABC - 58.1%	LCA - 34.8%	SBC - 9.8%	UMC - 58.6%
ALC - 39.4%	PCS - 31.8%	UCA - 34.7%	UPC - 24.5%
TEC - 39.3%	RCA - 35.3%	UCC - 29.6%	SDB - 12.5%

Officers of my congregation. Total responders: 32.4%

ABC - 31.4%	LCA - 34.3%	SBC - 13.1%	UMC - 18.4%
ALC - 37.4%	PCS - 52.7%	UCA - 28.0%	UPC - 44.6%
TEC - 32.8%	RCA - 33.8%	UCC - 26.9%	SDB - 16.7%

My Family. Total responders: 29.9%

ABC - 29.5%	LCA - 27.5%	SBC - 16.4%	UMC - 24.4%
ALC - 32.0%	PCS - 41.9%	UCA - 31.4%	UPC - 36.8%
TEC - 29.5%	RCA - 26.5%	UCC - 28.0%	SDB - 16.7%

Pastors in my community. Total responders: 25%

ABC - 23.8%	LCA - 30.0%	SBC - 18.0%	UMC - 23.7%
ALC - 36.5%	PCS - 30.4%	UCA - 16.9%	UPC - 26.0%
TEC - 15.3%	RCA - 26.5%	UCC - 23.1%	SDB - 12.5%

Pastoral Relations Committee in my congregation. Total responders: 22.9%

ABC - 23.8%	LCA - 21.3%	SBC - 4.9%	UMC - 51.5%
ALC - 11.3%	PCS - 21.6%	UCA - 28.8%	UPC - 29.9%
TEC - 3.3%	RCA - 13.2%	UCC - 15.6%	SDB - 8.3%

Myself. Total responders: 7.6%

ABC - 6.7%	LCA - 8.7%	SBC - 13.1%	UMC - 5.6%
ALC - 9.4%	PCS - 6.1%	UCA - 5.1%	UPC - 5.9%
TEC - 13.1%	RCA - 7.4%	UCC - 5.9%	SDB - 12.5%

Benefits. What benefits do clergy sense they have received from engaging in learning with other people (Table Twenty-three)? The five most impelling benefits, they said, were increased knowledge for ministry (77.1%); increased competence for ministry (75%); enhanced skills for ministry (66.9%); stimulation from associates in learning (65.6%); and change of pace from normal (62.1%). Impressive numbers also valued enjoyment of learning (54.9%), a sense of achievement in life (46.9%), and a change of locale (43.7%). Recognition for academic achievements was seen as an important benefit by 13.5%.

Table Twenty-three. BENEFITS DERIVED FROM MY CONTINUING EDUCATION

	Percent	Number
1. Increased knowledge for ministry	77.1%	1529
2. Increased competence for ministry	75.0%	1487
3. Enhanced skills for ministry	66.9%	1325
4. Stimulation from associates in learning	65.6%	1300
5. Change of pace from normal	62.1%	1231
6. Enjoyment of learning	54.9%	1088
7. A sense of achievement in life	46.9%	931
8. A change of locale	43.7%	866
9. Increased teamwork with parishioners	23.1%	457
10. Recognition for my academic achievements	13.5%	268

Evaluation. How are clergy evaluating their continuing education and setting goals (Tables Twenty-four and Twenty-five)? In assessing their continuing education and its effects upon their ministry clergy show a high degree of reliance upon their own self-evaluation as the prime means of

Table Twenty-four. MEANS USED TO ASSESS MY CONTINUING EDUCATION FOR MINISTRY

	Percent	Number
1. My self-evaluation	85.2%	1689
2. Evaluation by my peers	17.4%	346
3. Evaluation by Pastoral Relations Committee of my congregation	16.1%	319
4. Evaluation by special group from the congregation	9.3%	184
5. Evaluation by official board of congregation	9.1%	181
6. Evaluation by regional church unit	7.5%	149

Table Twenty-five. HOW GOALS ARE FORMULATED FOR MY CONTINUING EDUCATION

	Percent	Number
1. By myself alone	67.9%	1346
2. By myself in consultation with Pastoral Relations Committee of the congregation	14.1%	279
3. By myself in consultation with Officers of the congregation	13.7%	272
4. By myself in consultation with laity of the congregation	13.3%	264
5. By myself in consultation with denominational officers	13.1%	259
6. By myself in consultation with peers (clergy) of the community	5.8%	116
7. I do not set goals	3.3%	66

judgment (85.2%). Responses about evaluation by others--peers (17.4%), Pastoral Relations Committee of the congregation (16.1%), a special group from the congregation (9.3%), the official board of the congregation (9.1%), the regional church unit (7.5%)--show much less reliance upon these sources of evaluation. More formal assessments by a designated group of the congregation are not the main means used by pastors

to obtain evaluation of their learning and its effects upon their ministry.

Sound evaluation builds on appraisal of goals and objectives. More than 2/3 of the clergy responded that goals for their continuing education were formulated by "myself alone." In my review of the questionnaires, however, I noted that many respondents who gave that answer went on to indicate that they consulted with others in making their own judgments about goals. Hence there is some ambiguity in the responses. Their message is clear, though: both evaluation and goal-setting are individual matters for the clergy. The minister is five times more likely to set goals alone than to involve members of the congregation, or denominational officers; and ten times more likely alone than after consulting with peers in the community. "The Lone Ranger" seems an apt image. Clergy often identify particular persons as listening posts from whom they pick up signals about their pastoral ministries (among other topics). They are sensors who register how a total system is operating. Individuals and small groups serve as feedback instruments to give pastors some impressions about their performance and directions in ministry. Decisions as to goals and achievements rest finally with the clergy who are the persons responsible for their own stewardship before God and the people of God.

Parish ministers face multiple demands, expectations, and opportunities, hence their decision-making is highly complex. Measuring progress in ministry, and how to start and keep on growing in ministry--are difficult questions. Laity and clergy relate at many levels. The pastor is often hard pressed in seeking for sound judgments as to pastoral competences and learning priorities. Repeated efforts to get continuing education counsel have brought some parish clergy to despair: they have decided that they may rely only upon themselves for evaluation of their ministries. Self-directed learners, able and willing to be innovators and pace setters, may yet feel the price involved in making decisions alone (or nearly so). Passive dependent persons, driven to set goals alone, may be tormented.

Planning to Meet Costs. With whom does the pastor consult in planning to meet the costs of continuing education (Table Twenty-six)? The responses show clearly the two primary sources of funds for the pastor's continuing education--

Table Twenty-six. PERSONS WITH WHOM I CONSULT IN PLANNING TO MEET COSTS OF CONTINUING EDUCATION

	Percent	Number
1. Congregational board/committee	64.9%	1286
2. My spouse	60.5%	1200
3. Regional officers (e.g., bishop, executive)	17.0%	338
4. Denominational officers (e.g., educational staff)	14.0%	278

congregation and the clergy family. About two-thirds of the clergy talked with a congregational board or committee (polity and structure of a denomination have important impacts here). Almost as many talk over with their spouses their plans to finance learning (60.5%). Regional officers are sought out by 17% of the respondents (again polity and denominational mores are influential factors). One out of seven respondents reported converse with denominational officers (14%).

Money Spent for Continuing Education. Two-thirds of the clergy (65.9%) spent some money for tuition in the previous year, from one dollar to more than a thousand (Table Twenty-seven). Although 201 persons were working toward a diploma or degree (Table Three), not all reported their tuition expenses here. Tuition payments from $250 to over $1,000 were made by 341 persons.

Travel expenditures were reported by 62.8% of respondents. More than half traveled short distances to learn, as indicated by expense of $100 or less. Of those spending over $1,000, most were on tours, and others were commuters or frequent travelers in degree programs.

Just under one-half of the respondents reported expenses for magazine subscriptions (49.7%. A preponderance (45.3%) spent from $1-$100 for subscriptions. Sixteen persons spent $251-$500 for this purpose.

Room and board expenses were reported by 51.2% of respondents. Most of these (41.7%) spent $200 or less, indicating relatively brief periods away from home. The 32 persons who spent from $501 to over $1,000 for room and board were degree candidates in residence on campus, or tour-group members.

Books/materials expenditures were made by 68.2% of respondents. For this purpose, 35 persons reported expenses of $501 to over $1,000. One reported purchases of $5,000, and when I asked for explaination, she said the Internal Revenue Service had challenged her figure and she had provided proof of purchase.

Table Twenty-seven. MONEY SPENT FOR CONTINUING EDUCATION LAST YEAR

Tuition			Room and Board		
$1-$50	326 persons	16.4%	$1-$50	200 persons	10.1%
$51-$100	307 persons	15.5%	$51-$100	340 persons	17.1%
$101-$150	157 persons	7.9%	$101-$150	146 persons	7.4%
$151-$200	131 persons	6.6%	$151-$200	140 persons	7.1%
$201-$250	48 persons	2.4%	$201-$250	40 persons	2.0%
$251-$500	203 persons	15.5%	$251-$500	115 persons	5.8%
$501-$1000	88 persons	4.4%	$501-$1000	23 persons	1.2%
over $1000	50 persons	2.5%	over $1000	9 persons	.5%
		65.9%			51.2%

Travel to Events			Books and Materials		
$1-$50	388 persons	19.6%	$1-$50	447 persons	22.5%
$51-$100	305 persons	15.4%	$51-$100	354 persons	17.9%
$101-$150	104 persons	5.2%	$101-$150	146 persons	7.4%
$151-$200	122 persons	6.2%	$151-$200	168 persons	8.5%
$201-$250	45 persons	2.3%	$201-$250	52 persons	2.6%
$251-$500	192 persons	9.7%	$251-$500	149 persons	7.5%
$501-$1000	60 persons	3.0%	$501-$1000	29 persons	1.5%
over $1000	27 persons	1.4%	over $1000	6 persons	.3%
		62.8%			68.2%

Magazine Subscriptions		
$1-$50	637 persons	32.1%
$51-$100	261 persons	13.2%
$101-$150	44 persons	2.2%
$151-$200	23 persons	1.2%
$201-$250	4 persons	.2%
$251-$500	16 persons	.8%
		49.7%

Sources of Money to Meet Costs. More than three-fourths of the respondents spent from their own salaries and funds to pay for continuing education (77.7%). Note that they did not pay 3/4 of the costs themselves (Table Twenty-eight). Two-thirds drew upon their congregations to meet these costs (66.4%). One out of five tapped denominational sources

(21.2%). Respondents wrote in other sources--program sponsors (1.3%), parents and friends (1.4%), and fraternal insurance (1.2%).

Finances for continuing education are provided in various ways. At the national, regional, and local levels, some churches have set up funds. Some have been made permanent endowments with annual yields for continuing education. Some contributory arrangements are shared by employing church, judicatory, and pastor. Some have been developed as annual giving by congregations, distributed at a regional level to pastors, or administered through a national office. Interest/dividend earnings from investment of such funds have enlarged the bursary in recent years.

Table Twenty-eight. SOURCES OF MONEY USED TO MEET MY CONTINUING EDUCATION COSTS

	Percent	Number
1. My own salary and funds	77.7%	1540
2. My congregation	66.4%	1316
3. My denomination	21.1%	419
4. My regional church unit	12.3%	243
5. A foundation	5.5%	109
6. Parents and friends	1.4%	27
7. The program sponsor	1.3%	26
8. Fraternal insurance	1.2%	24

Budgets for Continuing Education. Many local churches provide for clergy continuing education in their annual budgets (Table Twenty-nine). A fourth of the respondents said no amount was budgeted in the previous year. The denominational spread reflects polity and policies. Some meet the costs at

regional and national levels rather than congregational levels. In relation to budget categories from under $100 to over $501, the median salary range of all responders moved up in a straight line. Each addition of $100 for continuing education was marked also by an increase to the next higher salary category.

Table Twenty-nine. AMOUNT BUDGETED BY MY CHURCH EMPLOYER FOR MY CONTINUING EDUCATION THIS YEAR

Denomination	None	Under $100	$101-$200	$201-$300	$301-$400	$401-$500	Over $501
Total group	25.1%	4.8	23.4%	20.4%	9.5%	7.8%	8.4%
Median Salary Range of all ($,000)	16-18	16-18	18-20	20-22	22-24	24-26	26-28
ABC	17.5%	7.3%	27.3%	18.4%	10.2%	9.8%	9.2%
ALC	10.3%	2.0%	36.0%	27.6%	9.4%	8.9%	4.9%
TEC	39.3%	3.3%	16.4%	18.0%	8.2%	6.6%	7.7%
LCA	20.8%	3.4%	30.9%	24.2%	12.6%	3.9%	3.9%
PCS	10.8%	0.7%	10.1%	27.0%	14.9%	16.9%	19.6%
RCA	5.9%	11.8%	47.1%	22.1%	5.9%	1.5%	5.9%
SBC	47.5%	4.9%	13.1%	3.3%	3.3%	8.2%	18.0%
UCA	48.3%	2.5%	16.9%	13.6%	4.2%	8.5%	3.4%
UCC	40.3%	7.0%	17.2%	15.6%	8.1%	3.2%	7.5%
UMC	30.5%	8.6%	20.7%	18.4%	6.4%	6.4%	8.6%
UPC	16.2%	0.5%	22.1%	25.5%	14.2%	10.8%	10.3%
SDB	45.8%	12.5%	16.7%	16.7%	8.3%	0	0

Funding When It Is Really Desired. Are clergy usually able to get money for a continuing education event they really want to attend? Table Thirty presents their answers. Well over two-thirds replied affirmatively (72.3%), with 8.1% negative, 9.1% not knowing, and 10.4% not answering. Almost four out of five Presbyterians and Lutherans were positive. United

Methodists and Episcopalians were above the average in their affirmative replies.

These responses are often a more accurate and realistic indicator of continuing education potential than the congregational budget allocations in Table Twenty-nine. Skill interpretation and negotiation may produce needed funding even when there is no budget item for the purpose.

Table Thirty. AVAILABLE FUNDING FOR AN EVENT I REALLY WANT TO ATTEND

Denomination	Yes	No	Don't Know	No Answer
UPC	78.9%	6.9%	6.9%	7.4%
ALC	78.8%	5.4%	9.4%	6.4%
PCS	78.4%	6.1%	6.8%	8.8%
LCA	77.8%	6.3%	7.2%	8.7%
UMC	75.9%	10.5%	7.9%	5.6%
TEC	73.2%	6.6%	11.5%	8.7%
Total Group	72.3%	8.1%	9.1%	10.4%
UCA	71.2%	6.8%	7.6%	14.4%
ABC	67.0%	11.1%	8.6%	13.3%
RCA	64.7%	8.8%	11.8%	14.7%
SDB	62.5%	16.7%	8.3%	12.5%
UCC	59.7%	8.6%	16.7%	15.1%
SBC	57.4%	8.2%	6.6%	27.9%

Table Thirty-one. SOURCES FROM WHICH I ACQUIRE MATERIALS FOR MY STUDY

Purchases.		Entire sample: 84.1%	
ABC - 83.5%	LCA - 81.6%	SBC - 67.2%	UMC - 88.3%
ALC - 89.7%	PCS - 83.1%	UCA - 80.5%	UPC - 87.3%
TEC - 88 %	RCA - 79.4%	UCC - 79.6%	SDB - 79.2%
Subscriptions.		Entire sample: 77.1%	
ABC - 76.5%	LCA - 77.8%	SBC - 59 %	UMC - 78.2%
ALC - 84.2%	PCS - 77 %	UCA - 69.5%	UPC - 77.5%
TEC - 79.2%	RCA - 76.5%	UCC - 77.4%	SDB - 70.8%
Loans from friends.		Entire sample: 36.7%	
ABC - 34.3%	LCA - 39.1%	SBC - 27.9%	UMC - 33.8%
ALC - 39.4%	PCS - 31.8%	UCA - 26.3%	UPC - 36.3%
TEC - 47 %	RCA - 33.8%	UCC - 42.5%	SDB - 45.8%
Reading in local library.		Entire sample: 27.1%	
ABC - 31.7%	LCA - 30.9%	SBC - 14.8%	UMC - 29.7%
ALC - 25.6%	PCS - 34.5%	UCA - 23.7%	UPC - 21.6%
TEC - 22.4%	RCA - 19.1%	UCC - 26.9%	SDB - 29.2%
Loans from local library.		Entire sample: 26.2%	
ABC - 30.8%	LCA - 27.5%	SBC - 9.8%	UMC - 21.1%
ALC - 21.7%	PCS - 31.1%	UCA - 31.4%	UPC - 26 %
TEC - 29 %	RCA - 20.6%	UCC - 28 %	SDB - 20.8%
Loans from library by mail.		Entire sample: 16.5%	
ABC - 16.8%	LCA - 9.7%	SBC - 11.5%	UMC - 16.9%
ALC - 10.3%	PCS - 37.2%	UCA - 18.6%	UPC - 16.2%
TEC - 14.2%	RCA - 16.2%	UCC - 16.7%	SDB - 16.7%
Loans from regional church office.		Entire sample: 13%	
ABC - 4.1%	LCA - 17.4%	SBC - 9.8%	UMC - 12 %
ALC - 6.4%	PCS - 23.6%	UCA - 14.4%	UPC - 18.6%
TEC - 12.6%	RCA - 11.8%	UCC - 17.7%	SDB - 16.7%

Sources of Study Material. From what sources do clergy acquire materials or resources (magazines, books, tapes, etc.)

to use in their study? Their response (Table Thirty-one) indicates that purchases dominate (84.1%) along with subscriptions to periodicals (77.1%). They graze widely in their feeding, borrowing from friends (36.7%), the local library (26.2%), library lending by mail (16.5%), and the regional church office (13%). More than one out of four reads in the local library (27.1%). Denominational polity and patterns of ministry play an important part in acquisition or use of study materials.

Table Thirty-two. MEANS USED TO INTERPRET CONTINUING EDUCATION

Printed Media (e.g., newsletters, weekly bulletins) Entire sample: 49.4%

ABC - 41.9%	LCA - 54.1%	SBC - 31.1%	UMC - 48.9%
ALC - 59.1%	PCS - 50 %	UCA - 29.7%	UPC - 49 %
TEC - 62.8%	RCA - 48.5%	UCC - 54.3%	SDB - 37.5%

Verbal Means (e.g., occasional comments from the pulpit) Entire sample: 66%

ABC - 64.1%	LCA - 66.7%	SBC - 59 %	UMC - 65 %
ALC - 69 %	PCS - 66.2%	UCA - 59.3%	UPC - 72.5%
TEC - 67.8%	RCA - 61.8%	UCC - 66.1%	SDB - 62.5%

Dialogical Means (e.g., in congregational meetings or Board/committee meetings) Entire sample: 61.1%

ABC - 57.1%	LCA - 61.4%	SBC - 41 %	UMC - 63.5%
ALC - 70 %	PCS - 50 %	UCA - 68.6%	UPC - 66.2%
TEC - 61.2%	RCA - 58.8%	UCC - 59.1%	SDB - 66.7%

Interpreting to Constituents. In what ways do clergy interpret to their constituents their continuing education goals, plans, and accomplishments (Table Thirty-two)? Two-thirds (66%) use such verbal means as occasional comments from

the pulpit. Nearly as many depend on dialogical means, as in congregational meetings or Board/committee meetings (61.2%). About half (49.4%) rely on such printed media as newsletters and weekly bulletins.

Lay Participation in Learning. Did laity take part with clergy in learning events of the previous year (Table Thirty-three)? The question sought to discover events where laity and clergy were learners together with education (as contrasted with promotion) as the primary goal. The responses indicate that the question was ambiguous. It could be interpreted as parish continuing education. My overall impression from a review of the questionnaires is that many thought of gatherings where some laity joined the pastor for some hours' consideration of evangelism, church education, missions, stewardship, and the like. The focus may have been promotional or program-centered rather than educative and instructive. Thus I am unwilling to trust the relatively high percentage of lay participation with pastors in learning that the data indicate.

Table Thirty-four shows the two subjects of learning by laity and pastor that were written in by respondents. Denominational emphases may explain these subjects.

Table Thirty-three. LAITY PARTICIPANTS WITH ME IN CONTINUING EDUCATION

	Yes	No	No Answer
Entire sample	32.5%	57.2%	10 %
ABC	34.9%	53.7%	11.4%
ALC	38.4%	56.7%	4.9%
TEC	44.3%	48.1%	7.7%
LCA	30 %	60.9%	9.2%
PCS	25 %	66.2%	8.8%
RCA	20.6%	64.7%	14.7%
SBC	31.1%	42.6%	26.2%
UCA	29.7%	54.2%	16.1%
UCC	30.1%	55.4%	14.5%
UMC	30.8%	63.5%	5.6%
UPC	31.9%	59.8%	8.3%
SDB	41.7%	45.8%	12.5%

Table Thirty-four. SUBJECTS OF LEARNING BY LAITY AND PASTOR

Evangelism and church growth — Entire sample: 10.1%

ABC - 14.9%	PCS - 6.1%	UCC - 4.8%
ALC - 16.7%	RCA - 7.4%	UMC - 8.3%
TEC - 9.8%	SBC - 9.8%	UPC - 8.3%
LCA - 12.1%	UCA - 3.4%	SDB - 20.8%

Management/administration/lay ministry — Entire sample: 6.7%

ABC - 6.3%	PCS - 6.8%	UCC - 7 %
ALC - 8.4%	RCA - 5.9%	UMC - 5.6%
TEC - 11.5%	SBC - 3.3%	UPC - 4.9%
LCA - 4.8%	UCA - 8.5%	SDB - -

Table Thirty-five shows the number of days spent in continuing education, in relation to clergy salary and clergy family income. The proportion of income-beyond-salary to only-salary is almost exactly two to one, in the total responding group. Variations from that proportion--which tend to stand out--seem to be minimal and unpatterned. A probable

conclusion is that family income beyond salary has little impact upon continuing education participation. The clergy family's added funds appear to influence predictably neither where the continuing education occurs (home area, near home area, or away from home) nor the number of days spent in continuing education during the year.

In this respect, the finding is similar to responses to the question, Are you usually able to get money for an event that you really want to attend?. Table Thirty shows the high proportion of clergy who perceive that funding is available whenever they greatly desire to attend. Tables Thirty-six and Thirty-seven relate clergy salary and clergy family income to church budgets for continuing education; and Tables Thirty-eight and Thirty-nine relate salary and family income to continuing education funds and sources. The level of salary and family income does not alter the proportions of those who say "yes" (the funds are available if I really want to attend) and those who say "no" (money is not available even though I really want to attend). The largest percentage using their own salary and funds as sources for continuing education expenses are in the median salary category (10.1% of those using their own funds; and they are in the $18,000-$20,000 salary range). The same holds true of the largest percentage using their own income for continuing education (7.8%; and they are in the $24,000-$26,000 income range). It appears, then, that clergy

use some of their own funds for their continuing education, whatever their salary or income level.

Table Thirty-five. DAYS SPENT IN CONTINUING EDUCATION, CORRELATED WITH SALARY & FAMILY INCOME

Days of Continuing Education	In Home Area: Had family income in addition to salary	In Home Area: Had only salary	Near Home Area: Had family income in addition to salary	Near Home Area: Had only salary	Away from Home: Had family income in addition to salary	Away from Home: Had only salary
No answer, None	34.1%	17.3%	31.6%	16.5%	18.5%	9.4%
1-5 days	10.6%	5.9%	22.7%	10.9%	20.9%	10.2%
6-10 days	7.5%	3.0%	7.8%	3.2%	15.4%	7.3%
11-20 days	7.4%	3.0%	3.3%	1.9%	9.1%	4.4%
21-30 days	3.0%	1.8%	.6%	.3%	2.0%	1.0%
31-40 days	1.0%	.5%	.4%	.1%	.6%	.1%
41-50 days	1.3%	.4%	.1%	.1%	.3%	.2%
51-60 days	.9%	.4%	.2%	0	.2%	.2%
61-70 days	.3%	0	.1%	0	.1%	.1%
71 or more	.9%	.7%	.3%	.1%	.2%	.1%
Total Sample Percentage	67.1%	32.9%	67.1%	32.9%	67.1%	32.9%
Number	1302	639	1302	639	1302	639

Table Thirty-six. CLERGY SALARY CORRELATED WITH CONTINUING EDUCATION FUNDS & SOURCES

Salary	Is money available if you really want to attend? Yes	No	Don't Know	No Answer	My own salary/ funds	Congregation	Regional unit	Denomination	Foundation
No answer	1.1%	.2%	.2%	.2%	1.2%	1.1%	.1%	.2%	.2%
Under $12,000	3.5%	.6%	.9%	1.6%	4.6%	2.7%	.5%	1.5%	.3%
$12,001-$14,000	4.1%	.7%	.9%	.9%	5.4%	3.3%	.7%	1.3%	.2%
$14,001-$16,000	5.8%	1.6%	1.3%	1.5%	8.0%	5.7%	1.0%	2.2%	.4%
$16,001-$18,000	7.3%	1.0%	1.0%	.9%	8.0%	6.7%	1.1%	1.8%	.5%
$18,001-$20,000	9.1%	1.0%	1.2%	1.5%	10.1%	8.6%	1.3%	2.8%	.5%
$20,001-$22,000	9.6%	.9%	1.0%	.9%	9.8%	8.6%	1.9%	2.7%	1.3%
$22,001-$24,000	7.4%	1.0%	.8%	.8%	8.0%	7.5%	1.5%	1.9%	.5%
$24,001-$26,000	6.9%	.6%	.9%	.3%	7.1%	7.0%	1.1%	1.7%	.8%
$26,001-$28,000	5.7%	.2%	.5%	.3%	5.3%	5.4%	1.0%	1.2%	.4%
$28,001-$30,000	3.9%	.2%	.2%	.4%	3.4%	3.7%	.9%	.9%	.4%
$30,001-$32,000	2.2%	.2%	.1%	.2%	1.8%	2.0%	.5%	.4%	.2%
$32,001-$34,000	1.9%	0	.1%	.2%	1.6%	1.6%	.3%	.2%	.1%
$34,001-$36,000	.9%	.1%	.2%	.3%	.7%	1.0%	.1%	.3%	0
$36,001-$38,000	.8%	.1%	0	.1%	.5%	.8%	.1%	.1%	.1%
$38,001-$40,000	.9%	.1%	0	.2%	.8%	.8%	.1%	.1%	0
over $40,000	1.3	0	0	.2%	.9%	1.2%	.2%	.2%	.1%
Total Sample Percentage	72.4%	8.2%	9.2%	10.2%	77.3%	67.8%	12.5%	19.6%	5.8%
Numbers	1343	153	170	190	1435	1258	232	363	108

Table Thirty-seven. CLERGY FAMILY INCOME CORRELATED WITH CONTINUING EDUCATION FUNDS AND SOURCES

Salary	Is money available if you really want to attend? Yes	No	Don't Know	No Answer	My own salary/ funds	Congre-gation	Regional unit	Denom-ina-tion	Foun-da-tion
No answer	1.8%	.1%	.1%	.5%	1.6%	1.3%	.2%	.2%	.2%
Under $12,000	.9%	.4%	.2%	.3%	1.3%	.9%	.1%	.5%	.2%
$12,001-$14,000	2.2%	.3%	.3%	.6%	2.6%	1.8%	.5%	.6%	.1%
$14,001-$16,000	2.7%	.7%	.7%	.9%	4.0%	2.8%	.5%	1.2%	.3%
$16,001-$18,000	5.1%	.9%	.8%	1.2%	6.1%	4.6%	.8%	1.5%	.3%
$18,001-$20,000	5.8%	1.0%	1.0%	1.1%	6.8%	5.6%	.9%	2.4%	.4%
$20,001-$22,000	5.4%	.6%	1.0%	.7%	5.8%	5.5%	1.0%	1.8%	.4%
$22,001-$24,000	5.2%	.7%	.9%	.5%	6.1%	5.2%	1.0%	1.5%	.6%
$24,001-$26,000	7.2%	.6%	1.0%	.7%	7.8%	6.8%	1.5%	2.1%	.7%
$26,001-$28,000	5.0%	.6%	.4%	.4%	5.3%	4.7%	.6%	1.4%	.6%
$28,001-$30,000	4.6%	.4%	.5%	.4%	4.7%	4.7%	.8%	1.1%	.4%
$30,001-$32,000	5.1%	.5%	.9%	.7%	5.1%	5.4%	1.1%	1.2%	.5%
$32,001-$34,000	3.6%	.4%	.2%	.3%	3.3%	3.4%	.6%	.7%	.2%
$34,001-$36,000	3.5%	1.0%	.5%	.3%	3.4%	3.1%	.5%	1.0%	.3
$36,001-$38,000	2.7%	.2%	0	.2%	2.4%	2.2%	.7%	.7%	.1%
$38,001-$40,000	3.1%	.2%	.3%	.5%	3.3%	2.4%	.5%	.6%	.2%
over $40,000	8.4%	.5%	.5%	1.0%	7.5%	7.2%	1.2%	1.1%	.3%
Total Sample Percentage	72.4%	8.2%	9.2%	10.2%	77.3%	67.8%	12.5%	19.6%	5.8%
Numbers	1343	153	170	190	1435	1258	232	363	108

Table Thirty-eight. CLERGY SALARY CORRELATED WITH CHURCH BUDGET FOR CONTINUING EDUCATION

Clergy Salary	Amounts Budgeted for Continuing Education by Church Last Year						
	None	Under $100	$101-$200	$201-$300	$301-$400	$401-$500	Over $501
No answer	.4%	.1%	.3%	.3%	.1%	.2%	.2%
Under $12,000	3.7%	.5%	1.2%	.8%	.2%	.1%	.1%
$12,001-$14,000	2.4%	.9%	1.5%	1.5%	.3%	.1%	0
$14,001-$16,000	3.3%	.8%	3.4%	1.4%	.6%	.3%	.3%
$16,001-$18,000	2.6%	.9%	3.0%	1.9%	.8%	.6%	.4%
$18,001-$20,000	2.8%	.9%	3.4%	2.7%	1.1%	1.0%	.9%
$20,001-$22,000	2.6%	.5%	3.0%	3.0%	1.7%	.9%	.5%
$22,001-$24,000	1.7%	.1%	2.5%	2.5%	1.3%	.9%	.9%
$24,001-$26,000	1.2%	.2%	2.4%	1.9%	.9%	.8%	1.2%
$26,001-$28,000	1.0%	.1%	1.6%	1.5%	.8%	.9%	.9%
$28,001-$30,000	.5%	0	.6%	1.7%	.6%	.6%	.5%
$30,001-$32,000	.4%	.1%	.3%	.4%	.3%	.2%	.9%
$32,001-$34,000	.3%	0	.3%	.5%	.3%	.3%	.6%
$34,001-$36,000	.3%	0	.2%	.4%	.2%	.3%	.2%
$36,001-$38,000	.1%	0	.1%	.2%	.2%	.3%	.3%
$38,001-$40,000	.2%	0	.1%	.1%	.3%	.2%	.3%
over $40,001	.2%	0	.1%	.2%	.2%	.3%	.6%
Total Sample Percentages	23.7%	5.0%	23.8%	20.8%	9.8%	7.7%	8.8%
Numbers	439	92	442	386	181	143	163

Table Thirty-nine. CLERGY FAMILY INCOME CORRELATED WITH CHURCH BUDGET FOR CONTINUING EDUCATION

Family Income	Amounts Budgeted for Continuing Education by Church Last					
	None	Under $100	$101-$200	$201-$300	$301-$400	$401-$500
No answer	.8%	.1%	.4%	.6%	.1%	.2%
Under $12,000	1.0%	.2%	.5%	.1%	0	.1%
$12,001-$14,000	1.3%	.4%	.6%	1.0%	.1%	0%
$14,001-$16,000	1.8%	.7%	1.4%	.7%	.3%	.1%
$16,001-$18,000	2.5%	.8%	2.5%	1.1%	.6%	.1%
$18,001-$20,000	2.5%	.5%	2.7%	1.6%	.5%	.5%
$20,001-$22,000	1.8%	.2%	1.8%	1.7%	1.1%	.7%
$22,001-$24,000	1.5%	.5%	2.2%	1.7%	.6%	.5%
$24,001-$26,000	2.2%	.3%	2.2%	2.6%	1.0%	.5%
$26,001-$28,000	.9%	.3%	1.7%	1.5%	.5%	.9%
$28,001-$30,000	.9%	.1	1.5%	1.3%	.8%	.5%
$30,001-$32,000	1.3%	.2%	1.3%	1.8%	1.0%	.5%
$32,001-$34,000	.8%	.1%	1.2%	.6%	.5%	.4%
$34,001-$36,000	.8%	.2%	.7%	1.0%	.7%	.4%
$36,001-$38,000	.8%	.1%	.8%	.6%	.2%	.2%
$38,001-$40,000	1.1%	.1%	.6%	.8%	.4%	.5%
over $40,001	1.8%	.3%	1.6%	2.0%	1.2%	1.5%
Total Sample Percentages	23.7%	5.0%	23.8%	20.8%	9.8%	7.7%
Numbers	439	92	442	386	181	143

CHAPTER IV

Reflections and Learnings

1. The Basic Concept

Religious leadership is a high-risk venture. It requires deep inner resources that the leaders trust, as the basis for confidence in their ability to attract and hold followers. Leaders must continually draw upon those resources for strength, assurance, and competence so that they are able to assemble and maintain a following. When religious leaders are dependent upon followers for their livelihood (both basic salaries and also benefits including continuing education), the risks are greatly increased. The parish, as an institutional support base for religious leaders, is a complex organism, whether the membership of the congregation is large or small. Dynamic forces are at work in parishes that sometimes reward and sometimes punish religious leaders for their efforts in personal growth and professional development.

This project sought to photograph a pastor at work in the parish, and capture some of the dynamics as he or she identifies and draws upon resources to enhance growth in ministry.

2. Limitations of the Study.

Some clergy are at abnormal places in ministry for a brief interval. Some are in the first year or two as the new pastor, where other priorities such as settling in and estab-

lishing relations preempt most continuing education engagements. Some have just completed a degree program, and both they and the parish are taking a breathing spell before the pastor moves into other continuing education.

Responses are partial. Many clergy do not keep records of their learning, or did not look them up. The computer puts together various responses from an individual so we can see more parts of the picture than a single answer. The larger profile is more reliable than could be made by human tabulation.

The life situation and mood of the respondent color the replies. Churning viscera evoke a response quite different from a quiet heartbeat. Each filled-out questionnaire is a personal revelation, unveiled (more or less) to a trusted (more or less) inquirer, and showing an individual perspective. The researcher can rely only upon the data in the response, hoping that the answers were given on an average day. A sensitive reader will be aware of the dynamics of change in the lives of those who answered.

The responses came only from parish ministers and represent only their viewpoints. They do not speak for parishioners, family, peers, and colleagues in regional units (presbytery/diocese/association). The expectations, demands, hopes, and ambitions of the larger group are not here recorded. Data express only the individual views of the pastor. A reader will therefore need to take account of that limited outlook.

3. Factors that do not appear to influence participation in learning.

Neither age nor sex appears to be an important factor related to participation in continuing education. The study does not bear out a supposition that the best responses or most consistent participation come early in careers. Less than six percent variation appeared among the different age groups. Older, as well as younger, clergy are continuing learners. Less than two and a half percent variation appeared between male and female participants.

Prompt and tangible rewards--substantial salary increases, promotions, moves to a more prominent location, or academic recognition--are not frequent, hence such recognition is seldom a factor leading to participation in continuing education. Some subtleties in this complex motivational picture will be noted later.

The level of salary and family income does not appear to be determinative of participation in continuing education. Table Thirty-five, showing days spent in continuing education correlated with salary and family income, indicates more impact from family-income-in-addition-to-salary for home-area study than for near-home-area or away-from-home study. The variations from the two-to-one ratio are too slight, and the percentages too small, to allow any sound judgment on the effect of family money on continuing education participation.

4. Factors that appear to influence participation in learning.

Three influential factors, according to this study, are (1) a perception that the subject matter will contribute to increased competence for ministry; (2) supportive relations within the parish and the regional unit; and (3) self-assessed continuing education and self-formulated goals. The three factors are closely linked and seem to come into play in a certain sequence.

The most important factor that influences whether or not clergy will continue their education is supportive relations within the parish and the regional unit. If those relations are positive, and clergy decide to engage in continuing education, then a second major factor comes into play: self-assessment by clergy of their ministries and continuing education; and self-formulated goals for their learning. As these evaluations and learning goals are being developed, clergy choose the foci for their continuing education by a practical criterion: will this learning project contribute to my competence in ministry?

A large majority of parish ministers are general practitioners: they are regularly involved in basic functions in ministry with congregations. The typical pastor serves a single congregation as the only professional minister on staff. Each pastor has diverse accountabilities to congregational

members and officers, regional church units, and denominations. Growth in ministry involves recognition of and balance among these expectations and responsibilities.

Clergy shown in this profile are pragmatists as they choose whether to take part and what they will seek to learn. They want practical values and consequences. They pick subjects related to their goals. They emphasize organizational and personal development concerns. The most important benefit from their learning, they said, is increasing their competence for ministry. As they decide about continuing education events, they apply a complex set of criteria. They think about what a pastor needs to know, to be, and to do in parish ministry. They think about where they would like to go, can afford to go (as time and money allows), and can go.

In a 1981 study of church professionals in the Lutheran Church-Missouri Synod, a similar pragmatic demand on continuing education appears. The study asked for a response to this statement: "Continuing education is only meaningful to me if it can be used to develop skills which can be used in my present ministry." 38.4% agreed, and 29.3% agreed somewhat, for a total agreeing of 67.7%; 19.4% disagreed somewhat, and 12.9% disagreed, for a total disagreeing of 32.3%. To the statement "the best way for me to increase my work effectiveness is through continuing education," 20.7% agreed, 52.3% agreed somewhat, for a total agreeing of 73%; 21.1% disagreed somewhat, and 5.9% disagreed, for a total disagreeing of 27%.

In their decision-making, clergy think about those people who want the pastor to grow and hold him/her responsible for growth. Some are encouraged by the expressed attitude of their denominational leaders toward continuing education, often set forth in statements of goals, standards, and provisions. Some clergy are motivated by their perceived accountability to denomination, congregation, family, and clergy of the community. When support from these sources is expressed consistently, clergy participation is often stimulated.

More than 58% of the United Methodists and American Baptists responded as accountable to placement officials. The United Methodists' response directly reflects their perceptions of the bishop's power of appointment. The American Baptists understand that their system for relocation gives first attention to people who are growing through continuing education: placement officers note continuing education as a top criterion for introducing clergy to pastoral search committees. Thus the American Baptists who want an opportunity to change parishes are consistently participating in continuing education and recording such participaton in their personnel profiles. Other factors may become dominant later in the conversations between pastoral search committees and clergy, but the continuing education record helps to identify those who will get introduced first. American Baptists (and probably others) are aware of how their polity works, and so attach some extrinsic value to continuing their education.

The multiple demands, expectations, and opportunities faced by the parish minister result in a highly complicated decision-making process. Many clergy have decided that they may rely only upon themselves for evaluation of their ministries. Their prime means of assessment is self-evaluation. They rely much less upon evaluation by peers or persons in the parish or region. And their goals for continuing education are most often formulated "by myself alone."

There is realism in such evaluation and goal-setting: the responsibility for sound judgments and competent ministry rests upon the individual minister--not those counselors or supportive friends and colleagues. There is educational wisdom, too: continuing education plans, developed from evaluation and goal-setting that are owned, are most likely to be carried out. The ongoing learning from ministry is a personal pursuit, rather than an imposed activity. The learner controls the pace of learning, purposes, plans, and intended outcomes.

A focus on the individual, as learner and owner of education, emphasizes intentionality, self-direction, and management of one's own program. It opposes mandates, manipulation, and surrender of management to others. The price for such individual ownership and management of the educational process, however, may be narcissism to the point of isolation, where the clergy become prima donnas at the center of the stage, acting as if their star performance were the whole of the church's ministry.

5. Reflections on the project.

A small but significant cadre of parish ministers are scholar-pastors who spend their continuing education time/resources to prepare for and lead in teaching and publication. In Cyril Houle's term, they are the innovators, the self-starters who identify and work on ministry matters. Names of some scholar-pastors come readily to mind: William Willimon; David H. C. Read; James Wharton; James Emerson; John Killinger; Ernest Campbell; Robert Kemper; Bryant Kirkland; Perry Biddle; and Dean Lueking. These folk are living out the vision that Henry Babcock Adams had in the early years of the Academy of Parish Clergy, when he talked and wrote of the colleague-consultant as an alternative to supervision and instruction. The increasing number of such highly competent specialists in ministry, who yet maintain their involvement in the general practice of the parish, has come about for a number of reasons. James Glasse advocated "paying the rent" as a parish minister: meeting basic responsibilities of preaching, administration, and pastoral care. When the rent has been paid, one is freed to work on special interests and concerns. The scholar-pastors are exercising such ministries.

Dollar costs and complications of distant continuing education events press for wider involvement in home-based learnings for ministry, learning that is attractive, feasible, and productive. Richard Yeager's strategy for United Methodists anticipates 75% self-directed learning at home and 25%

self-directed learning away from home base. The Academy of Parish Clergy has taken as rule of thumb one-half of the 150 clock hours per triennium spent in parish studies, and one-half away from the parish. A skill that many pastors must develop is learning how to be "away from home for learning" while staying at home. Congregational and community cooperation are imperative for this to succeed.

A sense of spiritual poverty gnaws at many parish ministers so that all other efforts at continuing education are affected. A prior need for spiritual formation inhibits personal growth and professional development. The spiritual poverty may help account for a "minimalist" approach to ministry, including continuing education. The clergy reasons: with the little that I can bring as a spiritual leader, what is the least I can do and still get by? That question is asked about many aspects of ministry: sermon preparation and delivery, pastoral care, administrative leadership--so it is also applied to continuing education--how can I know what is minimally required, and how can I meet that lowest standard? The wider expanses are not examined because the mind (along with the heart) is set on barely squeaking through. The minister serves from a self-image that questions personal adequacy rather than from abundant personal resources that pour forth.

Keeping the ownership of continuing education in the learner's hands is essential. Attempts to get a person into

continuing education by manipulation, or mandate, or paternalism have often been counter-productive. Efforts have been fruitful, on the other hand, when the learner has been drawn into a needs assessment process where self-direction is affirmed and practiced, experience and values are weighed, and the learner decides (after challenge and/or confirmation by colleagues) what will be the focus and forms of continuing education in the next months or years. Personal motivation is so vital to the ongoing processes of education for ministry that the evidence is now clear: it is worthwhile to spend time in surveying resources for development in ministry and planning for continuing education. Continuing education thus designed and owned is most likely to be carried through--and with the largest benefits across the years.

Motivational factors of clergy learners are similar to incentives of many adult learners. The four primary motives of adult education, identified two decades ago by Cyril Houle and noted repeatedly in subsequent studies of adult learners, can be found in these pastors' responses: (1) the desire to do a better job - clearly seen in the top three answers of knowledge, competence, and skills aimed at more effective ministry; and the stress upon teamwork with parishioners; (2) the desire to be with interesting people in a learning setting; (3) the desire to learn more; and (4) the desire for change, as when the pastors speak of different pace and location, and express

the hope of movement and fulfillment in career. Like other adult learners, pastors feel three forces pulling them toward learning opportunities--doing, knowing, and associating. One force pushes them out of their present circumstances into a learning future: wanting a change from the familiar.

As parish clergy make covenants with their congregations aimed at certain learning goals and processes, the need for long-range plans and programs is underscored. Those who offer programs should publicize events at least nine months in advance. To achieve this lead time requires the institution to begin its planning an additional nine to twelve months earlier, thus working eighteen months to two years ahead of the actual event it offers.

Predictions about enrollments for education events are notoriously difficult. The survey data indicate that the subject matter is a primary factor as clergy decide whether to sign up: "subject of learning related to my goals." In looking at leadership for a prospective event, clergy most prize "knowledge of the subject." Thus one might suppose that marketing is relatively easy--just pick relevant subjects and knowledgeable leaders to guide on these topics. Other data show the matter is much more complicated, however. The clergy also weigh these considerations--affordable costs, convenient dates, manageable time, parish needs, and reputation for quality of leaders and sponsors. When they examine the leadership

question, they ask not only what does the leader know, but how skilled is the teacher? What is the sponsor's integrity? How does the instructor relate to groups? These responses provide hard data to corroborate how hard it is to predict what response will be forthcoming from constituents to a publicized event. The number of weighty factors that program consumers may be considering at any given moment, and the shifting values/weights assigned those factors as pastors decide whether to sign up for an event--all combine to make for an erratic pattern of responses to events.

A disappointment is that the study does not clarify how continuing eucation is addressing the need for clergy competence in the formation and maintenance of community, identified by much research as essential in church life. The survey does not seem to show how clergy are acquiring the knowledge and skill that may help to clear away some barriers and cultivate stable and creative human community. Administrative and organizational leadership competences are crucial abilities of parish ministers that largely determine whether their other gifts in ministry can be used.

A highly individual pattern of evaluation, goal-setting, and decision-making about continuing education may signal that the pastor is not planning consistently or well. Lay support--both financial and moral--can hardly be expected when clergy plans are made without some lay consultation or explanation.

Lack of clear goals and intentions appears in the survey at the point of home-based study, the basic component of continuing education and growth in ministry. Records of continuing education at home or near home were not kept as a track of growth; and it may be that none were kept because no plans were clearly in mind--even when the pastor engaged in some study.

When the pastor is not clear about purposes to be served in learning, the choice of events becomes more subject to mood. A tendency may be seen to gravitate toward the "expert" who is knowledgeable and has organized the subject matter into manageable units. The pastor thus enters the learning situation not as a self-directed learner but in a dependent mode. The teacher-learner relation tends toward pedagogy (with the learner a "child") rather than andragogy (with the learner an "adult").

This study highlights the importance of personal decision by clergy to continue learning across a lifetime. One altogether crucial point in the development of ministry is the admission process of theological schools. As Cyril Houle pointed out in CONTINUOUS LEARNING IN THE PROFESSIONS (1980), the basis for enrollment in seminaries is a central issue that affects the profession for a full generation thereafter. Applicants should be sifted according to whether they possess the gifts of curiosity, a passionate desire to know, an unquenchable thirst for understanding, a dauntless commitment to

lifelong learning. The issue is not limited to clergy and theological schools. No profession in America is pressing these issues as the situation demands, Houle continued. None is consistently admitting only the persons who give promise of a lifelong engagement in learning. All continuing educators must stress this point at every opportunity with seminary faculty, especially admissions and enlistment personnel--a vulnerable point in many schools where turnover may be frequent. The whole enterprise of theological education and ministry is profoundly affected by the selective criteria at the point of admission to theological school. And continuing educators are commissioned to work with seminary graduates whether or not they were admitted or educated there with a high commitment to lifelong learning. The educational task is easier when the clergy are responsive by nature and conviction.

The direct connection between continuing education and competence for ministry continues elusive. Achievement of some continuing education goals can be assessed, but adequate means to measure their immediate and long-term impact upon effective ministry are not yet available. This survey does not show how well continuing education is doing, and what impact it is having on ministry. It offers limited help in evaluating the whole continuing education enterprise.

APPENDICES

The following tables are included in this report so that researchers of continuing education for ministry may analyze them for further insights. Interpretive comments on any part of this report are cordially welcomed, and may be published in SACEM's newsletter, The Continuing Educator. Send them to the address on the cover of this report.

Table Forty. CLERGY FAMILY INCOME CORRELATED WITH CLERGY SEX

	No Answer	Under $12,000	$12,001-$14,000	$14,001-$16,000	$16,001-$18,000	$18,001-$20,000	$20,001-$22,000	$22,001-$24,000
Male clergy	2.1%	1.6%	3.0%	4.6%	7.4%	8.3%	7.1%	7.0%
Female clergy	.2%	.1%	.4%	.4%	.6%	.4%	.4%	.4%
Total sample								
Percentage	2.3%	1.7%	3.5%	5.0%	8.0%	8.3%	7.7%	7.3%
Numbers	43	32	64	93	149	164	142	136
Male clergy								
under 35	.2%	.6%	1.3%	1.8%	3.1%	3.1%	2.4%	2.2%
35-44	.5%	.3%	.3%	.8%	1.4%	2.5%	1.9%	1.9%
45-54	.8%	.2%	.2%	1.0%	1.0%	1.6%	1.8%	1.6%
55-64	.4%	.3%	1.0%	1.1%	2.0%	1.1%	1.3%	1.4%
65 & over	.1%	.3%	.2%	.3%	.1%	.4%	.1%	.2%
Total sample								
Percentage	2.2%	1.7%	3.1%	4.9%	7.8%	8.7%	7.5%	7.3%
Numbers	38	30	55	86	137	154	132	129
Female clergy								
under 35	2.6%	1.3%	5.3%	5.3%	10.5%	9.2%	6.6%	1.3%
35-44	0	0	2.6%	1.3%	3.9%	0	2.6%	3.9%
45-54	0	1.3%	2.6%	0	1.3%	0	0	0
55-64	1.3%	0	0	2.6%	0	1.3%	0	3.9%
Total sample								
Percentage	3.9%	2.6%	10.5%	9.2%	15.8%	10.5%	9.2%	9.2%
Numbers	3	2	8	7	12	8	7	7

	$24,001-$26,000	$26,001-$28,000	$28,001-$30,000	$30,001-$32,000	$32,001-$34,000	$34,001-$36,000	$36,001-$38,000	$38,001-$40,000	Over $40,000
Male clergy	9.3%	6.1%	5.8%	7.1%	4.4%	4.2%	3.0%	4.2%	10.0%
Female clergy	.2%	.2%	.1%	.1%	.1%	.2%	.1%	0	.3%
Total sample									
Percentage	9.7%	6.4%	5.9%	7.2%	4.5%	4.4%	3.1%	4.2%	10.4%
Numbers	172	118	110	133	83	82	57	77	193
Male clergy									
under 35	2.3%	1.0%	1.0%	1.0%	.6%	.5%	.2%	.5%	.6%
35-44	2.8%	2.2%	2.4%	2.5%	1.4%	1.3%	1.0%	.9%	2.2%
45-54	2.6%	2.0%	1.9%	2.5%	1.9%	1.9%	1.4%	1.6%	4.9%
55-64	1.9%	1.1%	.8%	1.4%	.7%	.7%	.6%	1.1%	2.4%
65 & over	.2%	.1%	.1%	.1%	0	.1%	0	.2%	.3%
Total sample									
Percentage	9.7%	6.4%	6.1%	7.5%	4.6%	4.4%	3.2%	4.4%	10.5%
Numbers	172	113	108	132	82	78	56	77	186
Female clergy									
under 35	3.9%	3.9%	1.3%	1.3%	0	2.6%	1.3%	0	3.9%
35-44	0	1.3%	1.3%	0	0	0	0	0	1.3%
45-54	0	0	0	0	1.3%	1.3%	0	0	2.6%
55-64	1.3%	0	0	0	0	0	0	0	0
Total sample									
Percentage	5.3%	5.3%	2.6%	1.3%	1.3%	3.9%	1.3%	0	7.9%
Numbers	4	4	2	2	1	3	1	0	6

Table Forty-one. CLERGY FAMILY INCOME CORRELATED WITH AGE

Income	Age: Under 35	35-44	45-54	55-64	65 & over	Total Percentage	Sample Numbers
No answer	.4%	.6%	.8%	.4%	.1%	2.4%	47
Under $12,000	.6%	.3%	.2%	.4%	.3%	1.7%	33
$12,001-$14,000	1.6%	.5%	.3%	.9%	.2%	3.4%	68
$14,001-$16,000	1.9%	.8%	.9	1.1%	.3%	4.9%	97
$16,001-$18,000	3.4%	1.6%	1.3%	1.9%	.1%	8.3%	165
$18,001-$20,000	3.3%	2.5%	1.7%	1.2%	.4%	9.0%	179
$20,001-$22,000	2.6%	2.1%	1.6%	1.6%	.1%	8.0%	159
$22,001-$24,000	2.1%	1.9%	1.6%	1.5%	.2%	7.3%	145
$24,001-$26,000	2.4%	2.5%	2.4%	1.9%	.2%	9.3%	185
$26,001-$28,000	1.1%	2.1%	2.0%	1.2%	.1%	6.5%	129
$28,001-$30,000	1.0%	2.4%	1.8%	.9%	.1%	6.0%	120
$30,001-$32,000	1.0%	2.3%	2.4%	1.4%	.1%	7.1%	141
$32,001-$34,000	.6%	1.3%	1.8%	.7%	0	4.3%	86
$34,001-$36,000	.5%	1.2%	1.9%	.8%	.1%	4.4%	87
$36,001-$38,000	.2%	.9%	1.2%	.6%	0	2.9%	58
$38,001-$40,000	.5%	.9%	1.5%	1.2%	.2%	4.3%	85
over $40,001	.8%	2.2%	4.6%	2.2%	.3%	10.1%	200

Table Forty-two. CLERGY FAMILY INCOME CORRELATED WITH WORKING TIME

Working time	Income								
	No Answer	Under $12,000	$12,001-$14,000	$14,001-$16,000	$16,001-$18,000	$18,001-$20,000	$20,001-$22,000	$22,001-$24,000	$24,001-$26,000
40 hours & over	2.2%	1.4%	3.2%	4.8%	8.1%	8.4%	7.2%	7.3%	9.4%
20-30 hours	.2%	.2%	.2%	.2%	.2%	.3%	.4%	.1%	.2%
Total sample Percentage	2.3%	1.5%	3.4%	5.0%	8.2%	8.7%	7.7%	7.4%	9.6%
Numbers	42	28	61	90	149	157	139	134	174

	$26,001-$28,000	$28,001-$30,000	$30,001-$32,000	$32,001-$34,000	$34,001-$36,000	$36,001-$38,000	$38,001-$40,000	Over $40,001
40 hours & over	6.3%	5.8%	6.8%	4.4%	4.2%	3.0%	4.0%	10.1%
20-30 hours	.2%	.2%	.4%	0	.2%	.1%	.1%	.3%
Total sample Percentage	6.5%	6.0%	7.2%	4.4%	4.5%	3.1%	4.1%	10.5%
Numbers	118	109	130	80	81	56	75	190

Table Forty-three. CLERGY FAMILY INCOME CORRELATED WITH EDUCATIONAL LEVEL

Educational Level	No Answer	Under $12,000	$12,001-$14,000	$14,001-$16,000	Income $16,001-$18,000	$18,001-$20,000	$20,001-$22,000	$22,001-$24,000	$24,001-$26,000
High School	.1%	.1%	.1%	.3%	.1%	.1%	.1%	0	.1%
College	.1%	.1%	.2%	.2%	.3%	.6%	.2%	.3%	.4%
Theolog. Seminary	1.5%	1.4%	2.6%	3.7%	6.8%	6.6%	6.0%	5.7%	6.7%
Advanced Degree	.7%	.1%	.5%	.8%	.9%	1.5%	1.4%	1.4%	2.4%
Total Sample Percentage	2.4%	1.7%	3.4%	5.0%	8.1%	8.8%	7.7%	7.3%	9.5%
Numbers	44	32	64	93	150	164	143	136	177

	$26,001-$28,000	$28,001-$30,000	$30,001-$32,000	$32,001-$34,000	$34,001-$36,000	$36,001-$38,000	$38,001-$40,000	Over $40,001
High School	0	0	.1%	0	0	0	.1%	0
College	0	.1%	.2%	0	.1%	0	.1%	0
Theolog. Seminary	4.5%	4.5%	5.2%	3.1%	3.1%	2.3%	2.9%	6.4%
Advanced Degree	1.8%	1.3%	1.7%	1.4%	1.3%	.8%	1.1%	4.0%
Total sample Percentage	6.4%	5.9%	7.2%	4.5%	4.4%	3.1%	4.1%	10.4%
Numbers	118	110	133	83	82	57	77	193

Table Forty-four. CLERGY FAMILY INCOME CORRELATED WITH YEARS ORDAINED

Years of Ordained Service	No Answer	Under $12,000	$12,001-$14,000	$14,001-$16,000	Income $16,001-$18,000	$18,001-$20,000	$20,001-$22,000	$22,001 $24,000	$24,001-$26,000
1-3 years	.2%	.3%	1.1%	1.1%	1.7%	1.5%	1.4%	.9%	.8%
4-6 years	.2%	.3%	.4%	.9%	1.5%	1.3%	1.0%	1.1%	.9%
7-9 years	0	.1%	.3%	.5%	.9%	.9%	.7%	.7%	1.1%
10-14 years	.4%	.3%	.2%	.5%	.9%	1.4%	1.2%	1.3%	1.7%
15-19 years	.4%	.1%	.2%	.4%	.5%	1.0%	.6%	.9%	1.5%
20-29 years	.6%	.3%	.3%	.8%	1.2%	1.5%	1.8%	1.2%	2.2%
30 & over	.4	.3%	.8%	.8%	1.3%	1.1%	.8%	1.1%	1.2%
Total Sample Percentage	2.4%	1.7%	3.4%	5.0%	8.1%	8.8%	7.7%	7.3%	9.5%
Numbers	44	32	64	93	150	154	143	136	177

	$26,001-$28,000	$28,001-$30,000	$30,001-$32,000	$32,C01-$34,000	$34,001-$36,000	$36,001-$38,000	$38,001 $40,000	Over $40,001
1-3 years	.3%	.6%	.3%	.2%	.3%	.1%	.1%	.3%
4-6 years	.5%	.4%	.6%	.3%	.2%	.2%	.3%	.3%
7-9 years	.6%	.5%	.4%	.5%	.1%	.1%	.2%	.3%
10-14 years	1.0%	1.2%	.9%	.5%	.8%	.7%	.4%	1.3%
15-19 years	1.1%	1.3%	1.6%	.8%	.8%	.4%	.6%	1.3%
20-29 years	1.8%	1.6%	2.2%	1.7%	1.6%	1.2%	1.7%	4.5%
30 & over	1.0%	.3%	1.0%	.5%	.7%	.4%	.8%	2.3%
Total Sample Percentage	6.4%	5.9%	7.2%	4.5%	4.4%	3.1%	4.1%	10.4%
Numbers	118	110	133	83	82	57	77	193

Table Forty-five. CLERGY FAMILY INCOME CORRELATED WITH TENURE

Tenure	Income							
	No Answer	Under $12,000	$12,001-$14,000	$14,001-$16,000	$16,001-$18,000	$18,001-$20,000	$20,001-$22,000	$22,001-$24,000
1-3 years	.6%	.9%	2.2%	2.8%	4.3%	3.8%	4.2%	3.7%
4-6 years	.6%	.5%	.6%	1.1%	2.2%	2.8%	1.4%	1.8%
7-9 years	.4%	.1%	.2%	.4%	.4%	.8%	.8%	1.0%
10-14 years	.2%	.1%	.1%	.5%	.5%	.6%	.6%	.6%
15-19 years	.2%	0	.2%	0	.3%	.5%	.3%	.2%
20-29 years	.1%	.1%	.1%	.1%	.3%	0	.1%	.1%
Total Sample Percentage	2.4%	1.7%	3.4%	5.0%	8.1%	8.8%	7.7%	7.3%
Numbers	44	32	64	93	150	164	143	136

	$24,001-$26,000	$26,001-$28,000	$28,001-$30,000	$30,001-$32,000	$32,001-$34,000	$34,001-$36,000	$36,001-$38,000	$38,001-$40,000	Over $40,001
1-3 years	3.8%	2.7%	2.6%	2.5%	1.8%	1.4%	.8%	1.5%	3.2%
4-6 years	2.6%	1.3%	1.1%	1.9%	1.2%	1.0%	.9%	.6%	1.5%
7-9 years	1.4%	1.2%	.8%	.6%	.7%	.6%	.5%	.5%	1.5%
10-14 years	1.0%	.9%	.9%	1.1%	.4%	.6%	.6%	.9%	1.9%
15-19 years	.3%	.2%	.3%	.6%	.2%	.4%	.2%	.4%	1.0%
20-29 years	.3%	.1%	.2%	.2%	0	.2%	.1%	.3%	1.0%
Total Sample Percentage	9.5%	6.4%	5.9%	7.2%	4.5%	4.4%	3.1%	4.1%	10.4%
Numbers	177	118	110	133	83	82	57	77	193

Table Forty-six. CLERGY TENURE CORRELATED WITH OCCUPATION, EDUCATIONAL LEVEL, AND WORKING TIME

	Tenure							Total Sample	
	No Answer	1-3 years	4-5 years	7-9 years	10-14 years	15-19 years	20-29 years	Percentage	Numbers
Occupation									
Pastor	2.2%	36.5%	21.3%	11.2%	11.5%	5.0%	3.0%	90.7%	1684
Associate pastor	.1%	4.4%	1.4%	.5%	.2%	.1%	0	6.6%	123
Assistant pastor	0	1.5%	.2%	0	.1%	0	0	1.7%	31
Educational level									
High school	.1%	.4%	.3%	.1%	.1%	0	.1%	1.0%	19
College	.3%	1.0%	.5%	.2%	.6%	.3%	0	2.8%	52
Theological seminary	.3%	33.1%	17.2%	8.1%	8.1%	3.2%	1.7%	72.9%	1353
Advanced degree	.5%	8.3%	5.1%	3.4%	3.0%	1.6%	1.2%	23.2%	430
Working time									
40 hours or more	2.1%	40.0%	21.8%	11.3%	11.5%	4.8%	2.9%	94.5%	1753
20-30 hours	0	2.0%	.7%	.1%	.1%	.2%	.1%	3.2%	60
less than 20 hours	.1%	.1%	.1%	0	0	0	0	.2%	4
Total Sample									
Percentage	2.3%	43.0%	22.9%	12.2%	11.8%	4.9%	3.0%	100%	
Numbers	43	852	455	241	234	97	60	1983	

Table Forty-seven. CLERGY AGE CORRELATED WITH WORKING TIME

Age	No Answer	40 & more hours	20-30 hours	under 20 hours	other
No answer	.1%	.2%	0	0	0
under 35	.1%	22.6%	1.1%	.2%	.1%
35-44	.2%	24.9%	.5%	.2%	.1%
45-54	.5%	26.8%	.6%	.2%	0
55-64	.2%	17.8%	.8%	.3%	0
65 & over	.1%	2.1%	.2%	.2%	.1%
Total Sample Percentage	1.1%	94.5%	3.2%	1.0%	.2%
Numbers	20	1753	60	19	4

Table Forty-eight. CLERGY AGE CORRELATED WITH EDUCATIONAL LEVEL

Age	No Answer	High School	College	Theological Seminary	Advanced Degree
No answer	.1%	0	0	.2%	0
under 35	0	.1%	.2%	21.2%	2.5%
35-44	0	.3%	.4%	18.6%	6.6%
45-54	0	.3%	.8%	18.9%	8.2%
55-64	0	.4%	1.2%	12.7%	4.8%
65 & over	0	0	.2%	1.4%	1.0%
Total Sample Percentage	0	1.0%	2.8%	72.9%	23.2%
Numbers	2	19	52	1353	430

Table Forty-nine. CLERGY SALARY, BY DENOMINATION

Salary	ABC	ALC	TEC	LCA
No answer	2.2%	2.0%	1.6%	2.0%
Under $12,000	6.7%	2.0%	4.4%	2.5%
$12,001-$14,000	7.9%	3.4%	.5%	4.0%
$14,001-$16,000	10.2%	10.8%	6.6%	8.0%
$16,001-$18,000	10.5%	6.9%	9.3%	10.4%
$18,001-$20,000	13.3%	11.8%	8.2%	10.4%
$20,001-$22,000	11.7%	13.3%	13.2%	15.9%
$22,001-$24,000	10.2%	12.8%	11.0%	10.4%
$24,001-$26,000	8.9%	14.8%	12.1%	11.9%
$26,001-$28,000	5.4%	10.3%	12.1%	10.4%
$28,001-$30,000	4.8%	5.4%	4.9%	4.5%
$30,001-$32,000	3.2%	2.0%	4.4%	3.5%
$32,001-$34,000	2.5%	2.0%	3.8%	.5%
$34,001-$36,000	1.6%	1.5%	1.6%	1.5%
$36,001-$38,000	.6%	.5%	1.6%	.5%
$38,001-$40,000	.3%	0	1.1%	1.0%
over $40,001	0	.5%	3.3%	2.5%

Salary	PCS	RCA	SBC	UCA
No answer	1.4%	1.5%	1.6%	2.5%
Under $12,000	3.4%	4.4%	23.0%	2.5%
$12,001-$14,000	4.7%	1.5%	6.6%	3.4%
$14,001-$16,000	6.8%	8.8%	8.2%	11.9%
$16,001-$18,000	5.4%	8.8%	11.5%	16.1%
$18,001-$20,000	14.2%	10.3%	4.9%	17.8%
$20,001-$22,000	12.2%	19.1%	11.5%	7.6%
$22,001-$24,000	9.5%	16.2%	6.6%	11.0%
$24,001-$26,000	8.1%	8.8%	8.2%	14.4%
$26,001-$28,000	6.8%	7.4%	3.3%	5.1%
$28,001-$30,000	2.7%	4.4%	3.3%	5.1%
$30,001-$32,000	4.1%	2.9%	3.3%	1.7%
$32,001-$34,000	4.7%	4.4%	4.0%	0
$34,001-$36,000	4.1%	1.5%	0	.8%
$36,001-$38,000	2.0%	0	0	0
$38,001-$40,000	4.1%	0	3.3%	0
over $40,001	6.1%	0	0	0

Salary	UCC	UMC	UPC	SDB
No answer	.5%	1.1%	2.5%	0
Under $12,000	11.4%	9.8%	3.4%	37.5%
$12,001-$14,000	7.6%	12.8%	6.4%	29.2%
$14,001-$16,000	10.9%	16.2%	7.8%	20.8%
$16,001-$18,000	12.0%	13.5%	12.7%	0
$18,001-$20,000	14.7%	14.3%	17.6%	12.5%
$20,001-$22,000	11.4%	10.2%	10.8%	0
$22,001-$24,000	10.3%	6.4%	10.3%	0
$24,001-$26,000	4.3%	4.5%	6.9%	0
$26,001-$28,000	5.4%	3.0%	3.9%	0
$28,001-$30,000	6.0%	3.8%	5.9%	0
$30,001-$32,000	1.1%	1.1%	2.0%	0
$32,001-$34,000	1.1%	.8%	2.5%	0
$34,001-$36,000	.5%	0	2.0%	0
$36,001-$38,000	.5%	1.1%	2.0%	0
$38,001-$40,000	1.1%	1.1%	1.5%	0
over $40,001	1.1%	.4%	2.0%	0

Table Fifty. CLERGY FAMILY INCOME, BY DENOMINATION

Income	ABC	ALC	TEC	LCA
No answer	1.9%	1.5%	2.2%	3.9%
Under $12,000	1.6%	0	1.6%	.5%
$12,001-$14,000	3.2%	1.5%	1.1%	1.4%
$14,001-$16,000	5.1%	6.4%	2.7%	2.9%
$16,001-$18,000	8.6%	8.9%	7.1%	4.8%
$18,001-$20,000	10.8%	7.9%	5.5%	8.7%
$20,001-$22,000	9.5%	6.4%	1.6%	4.8%
$22,001-$24,000	7.6%	8.9%	8.7%	5.8%
$24,001-$26,000	10.8%	11.8%	14.8%	12.1%
$26,001-$28,000	6.3%	8.4%	7.7%	7.7%
$28,001-$30,000	6.0%	5.4%	6.6%	6.3%
$30,001-$32,000	7.6%	10.3%	8.2%	3.9%
$32,001-$34,000	4.8%	3.4%	4.4%	5.8%
$34,001-$36,000	3.2%	3.9%	6.6%	4.8%
$36,001-$38,000	1.9%	3.4%	4.4%	5.3%
$38,001-$40,000	3.8%	4.9%	2.2%	6.8%
over $40,001	7.3%	6.9%	14.8%	14.5%

Income	PCS	RCA	SBC	UCA
No answer	2.0%	1.5%	3.3%	2.5%
Under $12,000	0	4.4%	4.9%	.8%
$12,001-$14,000	4.7%	1.5%	1.6%	2.5%
$14,001-$16,000	1.4%	4.4%	3.3%	3.4%
$16,001-$18,000	3.4%	5.9%	9.8%	12.7%
$18,001-$20,000	4.7%	7.4%	11.5%	11.9%
$20,001-$22,000	6.8%	7.4%	8.2%	11.9%
$22,001-$24,000	8.8%	13.2%	3.3%	7.6%
$24,001-$26,000	6.8%	8.8%	1.6%	5.9%
$26,001-$28,000	6.8%	10.3%	6.6%	9.3%
$28,001-$30,000	8.1%	7.4%	3.3%	7.6%
$30,001-$32,000	7.4%	5.9%	13.1%	5.9%
$32,001-$34,000	4.1%	7.4%	3.3%	2.5%
$34,001-$36,000	6.8%	1.5%	4.9%	3.4%
$36,001-$38,000	2.0%	4.4%	0	.8%
$38,001-$40,000	6.1%	2.9%	9.8%	5.9%
over $40,001	20.3%	5.9%	11.5%	5.1%

Income	UCC	UMC	UPC	SDB
No answer	3.2%	2.6%	2.0%	0
Under $12,000	2.2%	2.3%	1.0%	20.8%
$12,001-$14,000	7.5%	5.6%	2.5%	16.7%
$14,001-$16,000	4.8%	9.0%	3.9%	20.8%
$16,001-$18,000	10.8%	9.4%	10.3%	4.2%
$18,001-$20,000	8.6%	11.3%	8.3%	20.8%
$20,001-$22,000	10.2%	9.8%	11.3%	4.2%
$22,001-$24,000	7.5%	9.0%	2.0%	0
$24,001-$26,000	7.0%	8.3%	7.4%	4.2%
$26,001-$28,000	3.8%	3.8%	5.9%	4.2%
$28,001-$30,000	5.4%	4.1%	7.4%	0
$30,001-$32,000	6.5%	5.6%	7.4%	4.2%
$32,001-$34,000	4.8%	3.4%	4.9%	0
$34,001-$36,000	4.8%	2.6%	6.4%	0
$36,001-$38,000	3.8%	.8%	4.9%	0
$38,001-$40,000	2.7%	3.4%	3.4%	0
over $40,001	6.5%	9.0%	11.3%	0

1982 QUESTIONNAIRE

SACEM

Society for the Advancement of Continuing Education for Ministry

855 Locust Street • Collegeville, Pa. 19426 • (215) 489-6358

March 1982

Dear Friend:

Will you do us a favor?

We are making a survey of ordained ministers in parishes of the USA and Canada, to learn about their continuing education. From you--the "consumers"--we want to learn about planning, locations, contents, forms, and how continuing education is interpreted and supported.

Your answers will help people who are important to you: continuing educators (in their designs and programs) and denominational leaders (in their educational planning for continuing education).

Your name was drawn as one of a small unbiased representative sample of pastors in your denomination. Therefore you represent a cross section of the pastors of your denomination, and your reply is essential.

It will take you less than forty-five minutes to answer the questions and to return the questionnaire in the postage-paid reply envelope. All answers will be treated confidentially.

As you respond, you will want to know our working definition. "Continuing education" is defined as organized, intentional learning related to the practice of ministry, by persons in paid professional church occupations.

Your response is highly valued! We want the survey picture to be as complete and accurate as possible. Reflecting on the questions will be valuable to you in your planning. We are sure that your answers will be helpful to us.

Please use the enclosed envelope to send us your completed questionnaire at your earliest available moment. We need your reply by the 12th of April to be included in the survey. Thank you for your help!

Cordially yours,

Connolly Gamble

Connolly Gamble
Executive Secretary

THE QUESTIONNAIRE BEGINS ON THE OTHER SIDE OF THIS LETTER.

CONTINUING EDUCATION FOR MINISTRY

1. Continuing education has different locations. In the past twelve months, how many days have you spent in these locations? (Assume a working day of 8 hours, and write in the nearest whole number of days. For example, a total of 13½ days would be written as 13 days.)

Continuing education at home: ____ days. ☐none. (9)
(if only at home, please go to Question 10) (6 7 8)

Continuing education in your home area: ____days. ☐none. (13)
(within 20 miles of your home) (10 11 12)

Continuing education away from your home area: ____days. ☐none. (17)
(14 15 16)

If you checked all three boxes showing none, please go to Question 28.

2. Please check below the locations away from your home that you have used in the last twelve months for your continuing education. (check all that apply)

18 ☐ Seminaries 27
19 ☐ Institutes 28
20 ☐ Colleges/universities 29
21 ☐ Conference centers 30
22 ☐ Other (specify: _____ 31)
23 ☐ Theological libraries 32
24 ☐ Retreat centers 33
25 ☐ Hospitals (clinical education) 34
26 ☐ Study tours 35

3. Which three locations as named in Question 2 do you value most? (Write 1-2-3 following those checked in Question 2, to indicate your ranking of them; "1" is highest value)

4. Why are these locations most valuable to you? (check all that apply)

36 ☐ They are conveniently near my place.
37 ☐ They offer competent resource people.
38 ☐ They are accessible by car.
39 ☐ They are accessible by public transportation.
40 ☐ They offer many material resources for learning.
41 ☐ Their programs are relatively inexpensive.
42 ☐ Other (specify: _____)
43 ☐ They have comfortable accommodations.
44 ☐ They provide opportunity for learning in the context of my parish.

5. As you have engaged in learning away from your home, which three of the methods noted below have you found most helpful. Write 1 (=highest value)-2-3 following those checked to indicate ranking.

45 ☐ Lectures by a teacher 56
46 ☐ Private reading 57
47 ☐ Field trips 58
48 ☐ Audio-visual presentations 59
49 ☐ Writing a paper 60
50 ☐ Other (specify: _____ 61)
51 ☐ Meditation and prayer/retreat 62
52 ☐ Writing a journal 63
53 ☐ Experiential learning/workshop 64
54 ☐ Discussion with peers 65
55 ☐ Action and reflection 66

6. As you have engaged in learning away from your home, what group size have you found most helpful? (check the one that fits best)

67
1 ☐ Large groups (13 or more members)
2 ☐ Small groups (up to 12 members)
3 ☐ Group size doesn't matter to me

7. As you have engaged in learning away from your home, what kind of educational time-use have you found most helpful? (check the one that fits best)

68
1 ☐ Much time for personal study during the event
2 ☐ Little time allowed for personal study during the event
3 ☐ A combination: some study time, some instructional time
4 ☐ Time for personal study during the event doesn't matter to me

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8. As you have engaged in learning away from your home, what educational approach have you found most helpful? (check the one that fits best)

69
1 ☐Mostly drawing upon the instructor's knowledge and experience
2 ☐Mostly drawing upon the other participants' knowledge and experience
3 ☐A combination: drawing upon both instructor's and participants' knowledge and experience
4 ☐Informational source doesn't matter to me

9. As you have engaged in learning away from your home, what length of time have you found most helpful? (check the one that fits best)

70
1 ☐Events lasting two to four days
2 ☐Events lasting five to seven days
3 ☐Events lasting eight to twelve days
4 ☐Events lasting more than twelve days
5 ☐A combination: some short and some longer events
6 ☐Length of the event doesn't matter to me

10. As you have engaged in intentional learning, what were the subjects and where have you studied them--at home or away from your home? Please check all subjects you have studied for eight hours or more during the last twelve months.

			At home	Away from your home
(2)	6	Biblical, doctrinal, & historical theology	71 ☐	76 ☐
	7	Personal and spiritual growth	72 ☐	77 ☐
	8	Skills for ministry	73 ☐	78 ☐
	9	Issues in church and society	74 ☐	79 ☐
	10	Career assessment and development	75 ☐	80 ☐

If you intend to work on one of these subjects in the next twelve months, put a * beside that category in the list above.

11. Recall the learning projects that you have pursued during the last twelve months. Mark the list below to show the methods that you have used. (check all that apply)

11 ☐Read at least two books on the subject
12 ☐Conferred with specialists 2 or more hours.
13 ☐Worked with colleague(s).
14 ☐Took course at nearby college/seminary.
15 ☐Other (specify: _____)
16 ☐Listened to two or more cassette tapes.
17 ☐Took correspondence course at home.
18 ☐Attended learning event away from my home.
19 ☐Organized my own study project in my home.

12. As you are choosing a learning event, what factors are important to you in the leadership you seek? (check all that apply)

20 ☐Subject knowledge
21 ☐Skill with groups
22 ☐Public visibility
23 ☐Integrity of the sponsor
24 ☐Teaching skill
25 ☐Personal charisma
26 ☐Public lecturing skill
27 ☐Other (specify: _____)

13. In the last few years some emphases have emerged or have taken new forms. Have you participated in learning events focused upon any of these listed below? (check all that apply)

28 ☐Family/marital counseling
29 ☐Reducing personal stress/burnout
30 ☐Conflict management
31 ☐Transitions in careers
32 ☐Evangelism
33 ☐Spiritual formation
34 ☐Simplifying life styles
35 ☐Violence in families
36 ☐Church growth
37 ☐Other (specify: _____)

14. Continuing education for ministry is a high priority in some religious bodies. Does your denomination encourage your continuing education in any of the following ways? (check all that apply)

38 ☐Requires participation.
39 ☐Encourages participation but does not require it.
40 ☐Urges employing churches to allow time/money for pastors' continuing education.
41 ☐Provides financial aid for continuing education.
42 ☐Interprets guidelines and policies adopted by appropriate church units.
43 ☐Other (specify: _____)

15. What types of people tend to expect you as a pastor to participate in some organized continuing education? (check all that apply)

44 ☐ Members of the congregation
45 ☐ Pastors in the community
46 ☐ Placement officials in the denomination
47 ☐ Pastoral Relations Committee in the congregation
48 ☐ My family
49 ☐ Officers of the congregation
50 ☐ Officers of the denomination (bishop/president/general presbyter/etc.)
51 ☐ Other (specify: _____)

16. From what sources do you acquire materials or resources (magazines, books, tapes, etc.) to use in your study? (check all that apply)

52 ☐ Subscriptions
53 ☐ Loans from library by mail
54 ☐ Reading in local library
55 ☐ Loans from regional church office
56 ☐ Purchases
57 ☐ Loans from local library
58 ☐ Loans from friends
59 ☐ Other (specify: _____)

17. What benefits do you sense you have received from engaging in learning with other people? (check all that apply)

60 ☐ A sense of achievement in my life.
61 ☐ Increased knowledge for ministry.
62 ☐ Increased competence in ministry.
63 ☐ A change of pace from normal activities.
64 ☐ Recognition for my academic achievements.
65 ☐ Other (specify: _____)
66 ☐ Enhanced skills for ministry.
67 ☐ Enjoyment of learning for its own sake.
68 ☐ Stimulation from associates in learning.
69 ☐ Increased teamwork with parishioners.
70 ☐ A change of locale from my normal settings.

18. What means have been used to assess your continuing education and its effects upon your ministry? (check all that apply)

71 ☐ My self-evaluation
72 ☐ Evaluation by Pastoral Relations Committee
73 ☐ Evaluation by regional church unit.
74 ☐ Other (specify: _____)
75 ☐ Evaluation by peers
76 ☐ Evaluation by official board of congregation.
77 ☐ Evaluation by special group from congregation.

19. How are the goals for your continuing education formulated? (check all that apply)

78 ☐ By myself alone.
79 ☐ By myself in consultation with laity of the congregation.
80 ☐ By myself in consultation with clergy of the community.
(3) 6 ☐ By myself in consultation with denominational officers.
7 ☐ By myself in consultation with Pastoral Relations Committee of the congregation.
8 ☐ By myself in consultation with officers of the congregation.
9 ☐ I do not set goals.
10 ☐ Other (specify: _____)

20. In deciding whether to attend a continuing education event, which of the following criteria do you use in making the decision? (check all that apply)

11 ☐ Accommodations that are comfortable
12 ☐ Leaders who are well known
13 ☐ Costs that are affordable
14 ☐ Some form of credit--academic or Continuing Education Units (CEU)
15 ☐ Subject of learning related to my goals
16 ☐ Other (specify: _____)
17 ☐ Dates that are convenient
18 ☐ Needs of the parish I may learn to address
19 ☐ Time that is manageable (length, season)
20 ☐ Sponsoring agency's reputation for quality
21 ☐ Announced leaders' reputation for quality
22 ☐ Needs/emphases of my denomination

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21. In what ways is your continuing education (goals, accomplishments, plans) interpreted to your constituents? (check all that apply)

23 ☐ By printed media (e.g., newsletters, weekly bulletins)
24 ☐ By verbal means (e.g., occasional comments from the pulpit)
25 ☐ By dialogical means (e.g., in congregational meetings or Board/Committee meetings)

22. In your continuing education events of the last twelve months, did laity of your congregation take part with you in any of the events?

26 1 ☐ Yes 2 ☐ No If "yes," what subject(s)? 27 _____

23. If you and laity participated in a learning event, what were the times?

28 ☐ Weekdays 31 ☐ Weekday evenings 33 ☐ Friday evening and Saturday
29 ☐ Saturday 32 ☐ Sunday 34 ☐ Friday evening, Saturday, and Sunday
30 ☐ Other (specify: _____)

24. In the last twelve months how much money has been spent for your continuing education?

Tuition $_____ 35-38 Books and materials $_____ 47-50
Room & board $_____ 39-42 Magazine subscriptions $_____ 51-54
Travel to events $_____ 43-46 Other (specify: 55 _____) $_____ 56-59

25. What sources of money have been used to meet your continuing education expenses? (check all that apply)

60 ☐ My own salary and funds 63 ☐ The denomination
61 ☐ The congregation 64 ☐ A foundation
62 ☐ Regional church unit 65 ☐ Other (specify: _____)

26. Are you usually able to get money for any continuing education event that you <u>really</u> want to attend? (check one)

66 1 ☐ Yes 2 ☐ No 3 ☐ Don't know

27. As you plan to meet the costs of your continuing education, with whom do you consult? (check all that apply)

67 ☐ My spouse 69 ☐ Regional officers (e.g., bishop, executive)
68 ☐ Congregational board/committee 70 ☐ Denominational officers (e.g., educational staff)

28. What amount is budgeted by your church employer for your continuing education this year?

71 ☐ None 72 ☐ Under $100 73 ☐ $101-$200 74 ☐ $201-$300 75 ☐ $301-$400 76 ☐ $401-$500 77 ☐ Over $501

29. What is your annual salary from your church employer? (Please include payments on your behalf for insurance, medical/surgical, housing, utilities. Exclude car allowance & professional expenses)

78
1 ☐ under $12,000 5 ☐ $18,001 - $20,000 9 ☐ $26,001 - $28,000 4 ☐ $34,001 - $36,000
2 ☐ $12,001 - $14,000 6 ☐ $20,001 - $22,000 79 1 ☐ $28,001 - $30,000 5 ☐ $36,001 - $38,000
3 ☐ $14,001 - $16,000 7 ☐ $22,001 - $24,000 2 ☐ $30,001 - $32,000 6 ☐ $38,001 - $40,000
4 ☐ $16,001 - $18,000 8 ☐ $24,001 - $26,000 3 ☐ $32,001 - $34,000 7 ☐ over $40,000

30. What is your total family income from all sources? (Please include annual earnings of your spouse, investment income, and honoraria)

(4)
80 1 ☐ under $12,000 5 ☐ $18,001 - $20,000 9 ☐ $26,001 - $28,000 4 ☐ $34,001 - $36,000
2 ☐ $12,001 - $14,000 6 ☐ $20,001 - $22,000 6 1 ☐ $28,001 - $30,000 5 ☐ $36,001 - $38,000
3 ☐ $14,001 - $16,000 7 ☐ $22,001 - $24,000 2 ☐ $30,001 - $32,000 6 ☐ $38,001 - $40,000
4 ☐ $16,001 - $18,000 8 ☐ $24,001 - $26,000 3 ☐ $32,001 - $34,000 7 ☐ over $40,000

31. What is your age? (please check one)

7
1 ☐ under 35
2 ☐ 36 to 44
3 ☐ 45 to 54
4 ☐ 55 to 64
5 ☐ 65 or over

32. What is your sex? (please check one)

8
1 ☐ Male
2 ☐ Female

33. What is your racial or ethnic status? (please check one)

9
1 ☐ American Indian/Aleut.
2 ☐ Asian/Oriental
3 ☐ Black
4 ☐ Canadian Indian/Aleut.
5 ☐ Hispanic
6 ☐ White
7 ☐ Other (specify: _____)

34. What is your denominational affiliation?

_____ 10-11

35. In what state, province, or territory do you live? _____ 12 13

36. What is your occupation?

14
1 ☐ Pastor
15 ☐ Associate pastor
16 ☐ Assistant pastor
17 ☐ Other (specify: _____)

37. In this occupation what is your time commitment? (check one)

18
1 ☐ Full-time (40 hours or more per week)
2 ☐ Part-time (20 to 30 hours per week)
3 ☐ Part-time (under 20 hours per week)
4 ☐ Other (specify: _____)

38. What is your highest level of formal education? (please check one)

19
1 ☐ High school
2 ☐ College/university degree
3 ☐ Theological seminary degree
4 ☐ Advanced degree (specify:

_____)

39. Are you now working toward an academic degree?

20
1 ☐ Yes 2 ☐ No

If "yes," specify the degree: _____ 21 22 23

40. How many years have you been in your present position? _____ 24 25

41. How many years have you been ordained (or its equivalent)? _____ 26 27

Thank you for taking time to record your experience! Please put your completed questionnaire in the postage-paid envelope and mail it to:

Dr. Connolly Gamble, Educational Ministries
American Baptist Churches, USA
Valley Forge, PA 19481

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